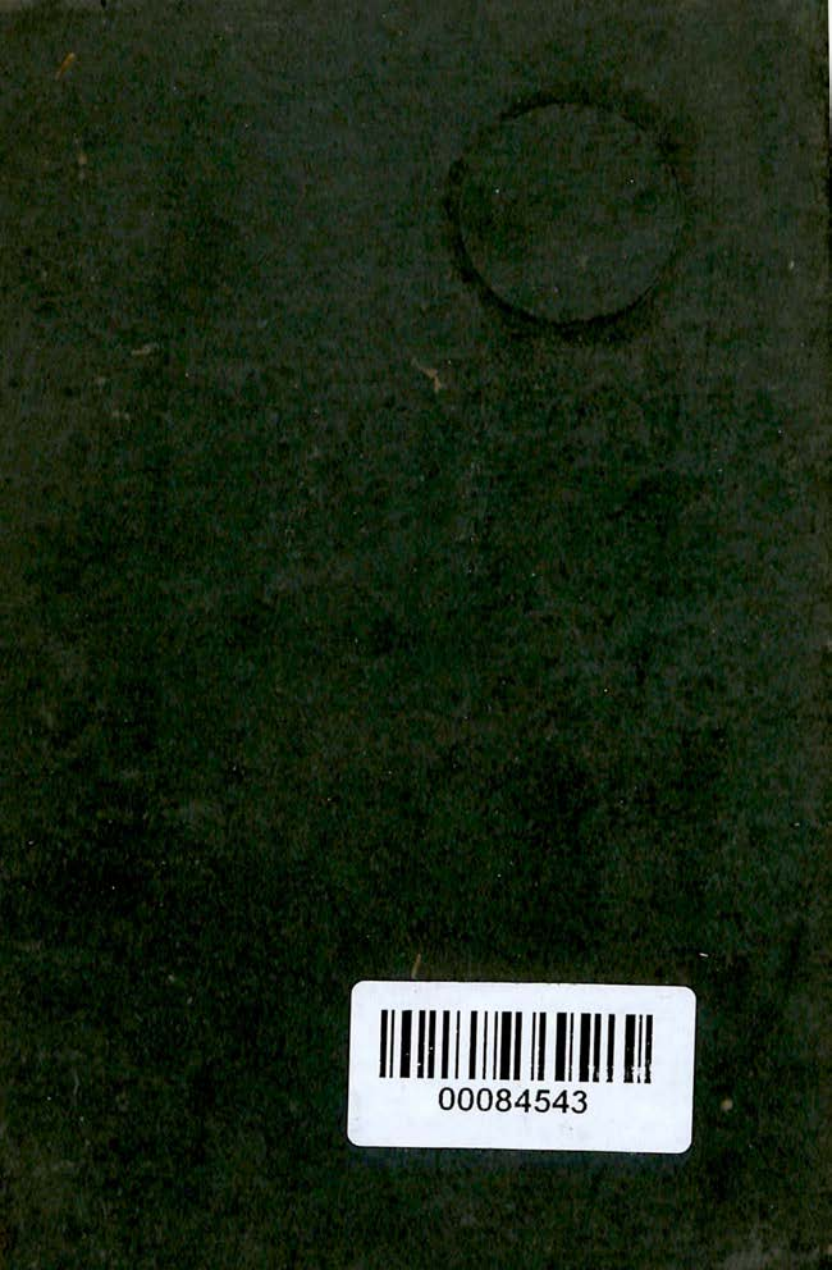
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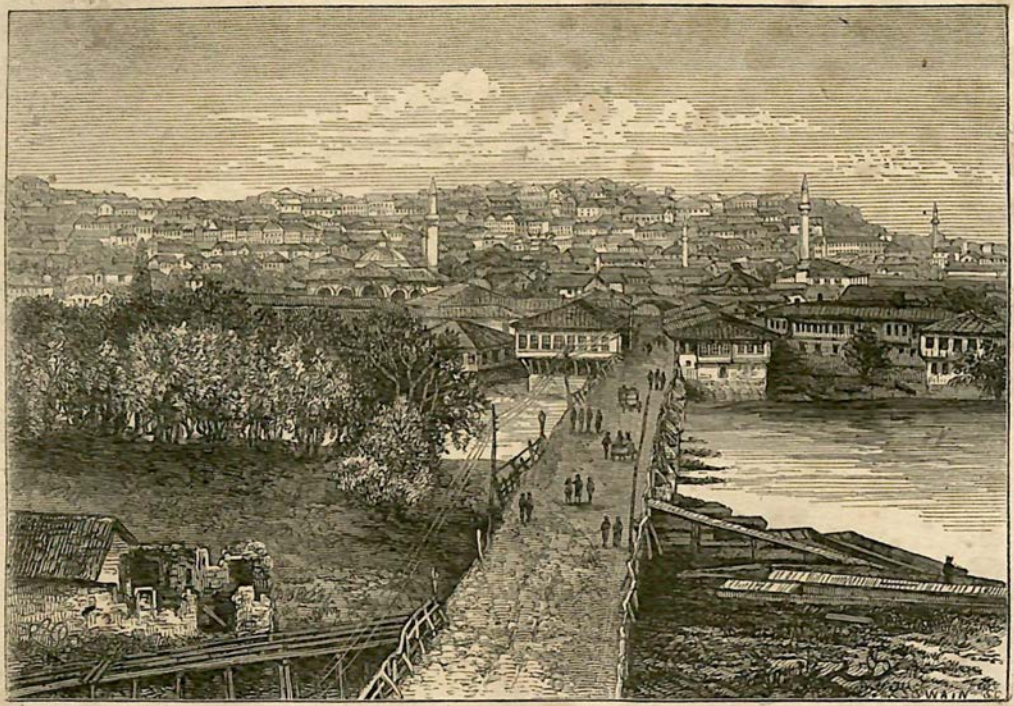

PHILIPPOPOLIS.

UNDER THE BALKANS.

NOTES OF A VISIT TO THE DISTRICT OF PHILIPPOPOLIS IN 1876.

By ROBERT JASPER MORE.

WITH MAP OF THE COUNTRY ADJACENT TO PHILIPPOPOLIS AND ILLUSTRATIONS FROM PHOTOGRAPHS

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καὶ ἐπέπεσε πολλὰ καὶ χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ ἀεὶ ἐσόμενα ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾖ.

THUCYDIDES III. 82.

HENRY S. KING & Co., LONDON.

1877.

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PREFACE.

When I was about to return from Turkey at the beginning of this year, some of my acquaintances there were anxious I should give the independent testimony of my experience in what in England is called Bulgaria, but in Turkey and in foreign maps is known as Roumelia. Whether it would have been useful or not for me to have tried to add to the small amount of knowledge many people possessed of this part of Turkey, I cannot say. Illness prevented my attempting to do so.

I have been since asked by friends interested in the subject to give what information I can even now. I went out with no prejudice, and without any intention of publishing. I was accompanied by Mr. Gledhill, who had just returned from inspecting mines in Servia. After being at Philippopolis, we

visited, at the suggestion of some of those superintending relief to the Bulgarians, a district little known before. This brought us into constant contact with the inhabitants of a large tract of country. The following pages contain some of their statements. I am indebted to Mr. Gledhill for his trouble in taking them down, and for geological and other remarks on the district we went through. As importance is attached in the Blue-Book on Turkey to the knowledge of the Turkish language in Bulgaria, where two languages are spoken concurrently—the Turkish language, however, only giving access to one side of a story—it may not be unimportant to mention that we were fortunate in obtaining the services of a gentleman as interpreter who was well acquainted with both the Turkish and Bulgarian languages.

The publication by the Government, since the last session, of despatches containing Mr. Layard's opinion of the massacres of last year, shows that all interest is not considered to have subsided in the historical truth of the statements of the autumn of 1876. Mr. Layard says that whilst two good authorities give him 3500 as the number massacred at Batak, Englishmen have convinced him that there were not more than 3900 Bulgarians killed in the country altogether. I, therefore, as one of the Englishmen who visited the district last year, hope I may be excused adverting to the

same circumstances as Mr. Layard, giving the results of the experience of myself and my companions on the spot. Our experience agreed generally with the conclusions of those who had equally visited the same places. I was mindful of the words of Mr. Layard, in his celebrated speech on Turkey, in 1863, when he advised Mr. Gregory to go and see with his eyes the places of which he spoke, and to hear with his own ears, with a strongly worded caution as to the mendacity of the East, by which those who are accustomed to the rules of evidence and the experience of English Courts need not, I think, be too easily deceived.

I heard of two men only who differed from the general conclusions of Mr. Baring, and both of these I ascertained had only slept one night in Roumelia, and I met a third, who was confident he should disprove Mr. Baring's report, before, however, he had left Constantinople for Philippopolis.

The point of number is only material because if an impression is given that there was a mistake as to the extent of the sufferings of last year, their fair share of sympathy and relief is not unlikely to be diverted from the native Christians now. The statements of the *Times'* naval correspondent, that 2500 Turkish refugees at Adrianople were receiving the care of three English societies, whilst 11,000 Bul-

garians, with almost as many more on the road, were dependent on the private exertions of the local committee of Consul Blunt, Messrs. Black, Dupuis, Calvert, etc., induced the feeling that they were falling out of public sympathy, whilst the need of the Christian refugees could be no less intense than the want last year. If any one, starting from the interior of Turkey, will go for 100 miles in any direction, stay in one spot for some time, and return by a different route, I think, with average intelligence, he may bring back a tolerably correct sketch of the normal state of the country.

I gratefully acknowledge advice and assistance from the Rev. W. Denton, author of "The Christians of Turkey," "Montenegro," etc., in passing these pages through the press.

Linley, Bishop's Castle,
Shropshire. September, 1877.

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MAP OF THE DISTRICT AROUND PHILIPPOPOLIS ACCOMPANYING "UNDER THE BALKANS"

Henry S. King, London.

UNDER THE BALKANS.

CHAPTER I.

Journey to Bulgaria by Nuremberg, Vienna, Pesth, Basias—Down the Danube to Rustchuk—"Shooting the rapids"—Trajan's bridge—Across Bulgaria by rail to Varna—By steamer to Constantinople—Scarcity of visitors there—By rail to Adrianople—The English-speaking residents there, M. Stoikoff, M. Rosenberg, Consul Dupuis, Mr. Black—Branch line to Jamboli—Journey to Philippopolis—Description of town—Derivation of name—Streets and customs—The watchman—Calls.

On the evening of the 24th of September, 1876, we left Charing Cross station *en route* for Bulgaria. We spent the following night at Coblenz; and proceeding next day again broke our journey at the quaint old town of Nurembreg, famous for its mediæval art, its churches, its imperial castle and ramparts, its inquisitorial dungeons, its Rathaus, and its associations with the imperishable name of Albert Dürer.

After remaining a few days at Vienna and Pesth,

where we had the benefit of much valuable advice from M. Vambery, we proceeded to Bazias, the railway terminus and small steamboat station on the Danube. We here found the transfer from railway to steamboat a most agreeable change, and being favoured with delightful weather, nothing could have been pleasanter than our passage down this splendid lacustrine river to Rustchuk. The only inconvenience is that caused by the transfer of one's self and luggage to the smaller steamers, better adapted to the purpose of "shooting the rapids" between Orsova and Turn-Severin—an inconvenience, however, amply repaid by the grand and magnificent scenery for which this portion of the river is so justly celebrated. The "Iron Gates" and the Defile of Kazan, the narrow gorge bounded by perpendicular cliffs, through which the river rushes impetuously along, are of especial interest. Out of the face of these precipices was scarped, a little above the water, the Roman road constructed by Trajan, 1674 years ago. The large holes in which the ends of the beams had been inserted, to support this marvellous roadway where it actually overhung the river, are sure to excite the interest of every one who goes down the Danube for the first time.

Disembarking from the Danube steamer at Rustchuk, where luggage and passports were examined,

we shortly experienced in the immediate surroundings of nationality, costume, language, money, etc., that we were within the Turkish dominions. Leaving Rustchuk, a railway journey of 140 miles over a gently rolling, partially cultivated, fenceless, and almost treeless tract, on which, at wider intervals only, is seen an occasional Bulgarian village, brought us to Varna. Here we at once went on board a comfortable Black Sea steamer, and after a passage of about fifteen hours, during which we crossed the western extremity of the Euxine, arrived at noon next day at the entrance to the Bosphorus. The succeeding fifteen miles along the classic channel to Constantinople discloses a scene of unparalleled beauty, often described, but probably less known to Englishmen than to other European tourists and visitors.

There was no difficulty in getting any amount of accommodation at the hotels; a fact which led to the inference that the opinion with which we started, viz., that the winter of last year might be the last opportunity of witnessing the old *régime* of the Turks in the capital, was not shared generally by travellers in search of places of especial present interest for a tour, nor did many persons visit it in the character of political students, anxious to have the last impression of a rule which they were convinced must

engage an immediate share of the attention of all European statesmen, and provoke a general discussion amongst politicians as to whether it should be supported, reformed, or abolished. Lord Hartington and Mr. W. E. Forster, M.P., were amongst the few English who came to Constantinople last autumn. Their presence, which was highly appreciated on the spot, caused general expression of the wish that other English statesmen would visit Turkey.

Leaving Constantinople on the 14th October, we next proceeded by rail to Adrianople, a distance of 198 miles, accomplished in about thirteen hours. The first portion of the line passes over gently undulating, treeless, and fenceless plains, of a uniformly brown hue, producing maize, wheat, tobacco, etc. Alternating with the plains are extensive ranges of hills, covered with oak scrub, with cultivated patches, and pastures, in which herds of cattle occasionally intervened. The country, however, shows a great lack of vitality. The stations are separated by wide intervals, and only occasionally is a distant view obtained of a village. As seen from the line, the train seems to be rolling over an almost neglected expanse, the only signs of life being an occasional bullock-waggon, or yokes of oxen, sometimes driven by women, ploughing small patches of ground. At the railway stations, awaiting the

arrival and departure of the trains, were groups of armed Turks and Circassians; the latter, with dignified military bearing and carriage, but with callous, expressionless faces, clad in long, grey, close-buttoned coats, girded with a sash, the head wrapped in a species of handkerchief, and armed with a long dirty scimitar hanging by their side, and revolver in belt, the cartridges for the latter being carried in semi-circular rows upon the breast of their coat. How they live is evident from one notorious fact: whereas the Circassian residents of the district around Adrianople had, before last May, comparatively few cattle, they were now the possessors of thousands, stolen from the ravaged Bulgarian villages around Philippopolis.

The arrival at Adrianople by the solitary train from Constantinople late in the evening, the station two miles from the town, and the limited choice of inns, render the traveller's associations with Adrianople all unsatisfactory. We had, however, the gratification of finding in M. Stoikoff, the inspector of the railway, who speaks English, an invaluable friend. He was the first to make a report of the massacres, which he did to Consul Dupuis; this was followed by M. Rosenberg, the excellent missionary in the hopeless task of converting the Jews. The constant journeys of M. Stoikoff to Philippopolis

in May, 1876, left no doubt on his mind of the truth of the stories of fire and massacre. They appeared to have equally carried conviction to the mind of Consul Dupuis, who re-forwarded M. Stoikoff's information to high authorities; not, however, being official, it was probably disregarded. It should be mentioned with reference to questions asked in Parliament at the commencement of the session, that Consul Dupuis's appointment was confined to the town of Adrianople, consequently he did not consider it his duty to visit the country beyond, till ordered to do so by Sir H. Elliot.

Adrianople, classically famous for turkeys, now enjoys high reputation for old wine, which demonstrates that, with skilled industry, the vine of Turkey can be turned to undoubted account. After experiencing the hospitality of Mr. Black, a genial banker, who has recently taken up his residence there, we were less prepared for the extraordinary ideas of cookery, and the absence of any drinkable beverage amongst the Bulgarian population. Beyond Harmanly, on the Adrianople main line, there is a branch from a place called Tirnova to Karabunar, Yeni-Saghra, and Jamboli—places which have exchanged obscurity for historic importance during the present war. Karabunar is on the high-road to Eski-Saghra, Kasanlyk, and the Shipka Pass. Yeni-Saghra is slightly to

the right of the Hankoi Pass, by which the Russians this year first crossed the Balkans. Jamboli, the present terminus of this branch line, is on the highway to Slivno, at the foot of the Shotureh and Demir-Kapu, or Iron Gate Pass. From the ill-fated Klissura, under the Balkans further on, to Kasanlyk, a plain near which is called Ghyùl-tèknésy, or the Basin of Roses, not only has the celebrated attar yielded a considerable revenue, but the fertile district abounds in beech, sycamore, walnut, plum, and nut trees, besides yielding maize, barley, wheat, and tobacco. Roads lead from Kasanlyk, by Eski-Saghra, to Adrianople and Philippopolis, and by Karlovo to Tatar-Bazardjik.

The railway journey of 112 miles from Adrianople to Philippopolis presents no remarkable distinctive feature from the previous course of the line. After a journey of nine hours, the traveller reaches his destination at Philippopolis at 4 p.m. This line, originally projected to pass through Servia, and to connect the Austrian system at Basias with Constantinople, is at present completed about twenty-five miles beyond Philippopolis.

The traveller who may have rooms engaged for him by any of the hospitable friends we found there, is sure to be as well off as he can be in a country destitute, except in the best private houses, of all

ordinary English comforts. A prejudice, however, seems to be felt against letting rooms.

The entrance to the town from the railway station is, perhaps, the finest view of it. A series of magnificent granitic rocks rise along the road leading to the town, itself built on three grander ones, and hence called by the Romans, "Trimontium." It is usually known in the district by the Turkish name of Filibe, which commends itself to the postal and telegraph services. The Greek name, by which it is wholly known in England, is probably derived from some act of Philip of Macedon,* though the name is also said to be referable to an older Philip. We happened, curiously enough, to find a coin of Philip of Macedon passing current amongst the medley of coins, which all seem equally acceptable in a Turko-Bulgarian market. Alexander the Great crossed Mount Hœmus (the Balkans) B.C. 335, defeated the Triballi, who had been troublesome to Philip four years before, and marched to the Danube, which he crossed.†

Some of the tracts watered by the Maritza are rich pasturages, here also well stocked with cattle, whilst other portions under cultivation yield rice, tobacco, and various cereals; there are, however, but few trees, and the whole journey is one of wearisome

* *Tac. Ann.* iii. 38, "Urbem Phillipopolim a Macedone Philippo sitam, circumsidunt."

† Appian, x. 1, 2.

iteration, relieved only occasionally by the sight of a distant village, or perchance by a creeping caravan of heavily-laden camels, attempting a melancholy sort of competition with the railway.

The monotony of the plain round Philippopolis is only broken by the numerous tumuli, the burial-places of ancient warriors, scattered over its surface. Skirting the plain far away to the north are the snow-capped Balkans, their summits glistening and sparkling in the transparent sunlight; less lofty and distant ranges form an abrupt boundary to it in the opposite direction, whilst the Maritza, flowing eastwards, winds like a streak of burnished silver until it borders the northern edge of the city. The diverse nationalities of Philippopolis occupy different quarters of the city. The eastern portion, with its houses of brown mud-plastered walls, with verandahs and courts, is the Turkish. The western portions are Bulgarian, Greek, and Armenian, the houses in these three quarters being showy-looking, brightly tinted, yet perishable edifices of two or three stories, some of them, however, possessing considerable architectural taste and beauty. The many towers, domes, and minarets rising in all directions add greatly to the external effect, few cities presenting a more attractive or imposing external appearance. Yet Philippopolis forms, on closer examination, no exception to other

Eastern cities in its twisting, clumsily paved, hilly, badly drained, narrow streets, and its frail, closely packed houses. It is the commercial centre of an extensive district, its chief trade being in wheat and other cereals, rice, furs, skins, woollens, tobacco, cattle, wine, attar of roses, timber, etc.

The principal business street is a long, steep, narrow thoroughfare, terminating at the lower end in a covered roadway, connected with which are the approaches and avenues leading to the various bazaars or market-places. The shops do not present a very imposing external display, but are well furnished with the description of goods needed by the modest requirements of the people. The dwellings of the better classes are commodious and comfortable, with spacious rooms, lighted, however, with an unnecessary number of windows on three out of the four sides. The apartments are furnished in a simple manner with a divan, or raised platform, extending around them, covered with cushions which serve both for chairs and sofa. It is customary to use them for beds also. There are no fireplaces in the houses as in England, unless it be, occasionally, open ones; but the rooms are either warmed, when necessary, by means of stoves, or, when these are absent, by pans of charcoal placed in the centre of the floor, at the risk of suffocation from the fumes. Wood or charcoal is

the only fuel procurable, and illumination by gas has not yet found its way to Philippopolis.

The narrow streets at night are pervaded with a darkness almost Stygian, and the "lanthorns dimly burning," which pedestrians venturing out are obliged to carry, under penalty of being put in the lock-up, only serve to make the gloom still thicker. Few people, however, do stir out after dark; for there are no theatres or concert-halls to attract, and the only observable places of public recreation are the dingy-looking billiard-rooms and cafès, where smoking the narghilé or "hubble-bubble," card-playing, dominoes, and drinking raki and coffee, are the chief amusements. Even these are not always available; for on two occasions when, fancying a game at billiards, we tried to gain admission to a public room shortly after dark, its proprietor, cautiously putting his head out of an upper window, informed us he was afraid to admit any one, fearing the unwelcome arrival of a gang of riotous Turks, whose visits generally ended in the breaking of the furniture and his incarceration; he therefore locked out all customers indiscriminately.

The public guardians of the peace, or night watchmen, have a singular manner of proceeding at Philippopolis. Each carries a long staff, and in order to let the occupants know that he is awake and on the move, enlivens the stilly hours of the night, as well

as would-be sleepers, by a loud tapping on the pavement with his staff, as he arrives opposite the successive doors or porches of the residences on his beat.

It was at Philippopolis we were first initiated into some of the hospitable formalities and ceremonials of the Bulgarians. When visiting friends or receiving guests, for instance, no sooner are the first greetings over and you are seated, than a little tray is brought in containing some jam, and as many tumblers of water and spoons as there are visitors. This is handed round to each guest in succession, who eats a spoonful of jam and sips a little of the water. The jelly and water are immediately succeeded by a second tray, on which is placed a similar number of tiny cups of coffee made *à la Turca* (that is, strong, sweetened coffee without milk), and handed round in a similar manner; tobacco, usually smoked in the form of cigarettes, being simultaneously produced, and raki sometimes following.

This is an invariable ordeal to be gone through with the Bulgarians; and although the coffee-cups only hold about three thimblefulls each, and you take but the smallest spoonful of jam, if you happen to have several successive calls to make, the frequent repetition becomes trying to those who have been led to abjure sweets on the ground of health.

CHAPTER II.

Ceremonial visit to the governor—M. Vambery's advice—Atmosphere of official life—The population and trade of Philippopolis and district—The state of agriculture—Tithe farming—Condition of Bulgarian farmers—Educational movement—The new consul, Mr F. Calvert.

As it is customary with the Turks, on the commencement of the feast of Bairam, after the month-long fast of Ramazan, to pay ceremonial visits, we had while in Philippopolis an interview with his Excellency the Governor of the Sandjak, Abdul Hamid Pasha, at his official residence at the Konak. His excellency was an elderly man, of considerable shrewdness and natural ability, but who, it is said, can neither read nor write—an absence of accomplishments not at all uncommon amongst official personages in Turkey. The audience chamber was a large apartment, the entrance to which was guarded by zaptiehs. The usual ottomans, or cushioned divans, were extended around three sides

of the room, upon which were seated the governor and several visitors, who had already arrived; amongst whom were Mr. MacGahan, the *Daily News*, special commissioner, shortly followed by Abdullah Bey, and other members of the commission appointed to try those implicated in the Bulgarian massacres.

As soon as we entered, the customary salutes were mutually exchanged by touching in succession the breast, chin, and forehead with the right hand, after which the governor adopted the English custom of shaking hands, and motioned us to a seat on the divan. After being seated, the same salutations were again exchanged as at first, and we had to repeat them in succession to each of the visitors and officials present; cigarettes, coffee, and sweets were then handed to us, and courtesies and small talk interchanged through the medium of our interpreter.

It did not require much penetration to perceive how correctly M. Vambery had explained beforehand what would be the real feeling of Turkish officials with respect to English relief to the Bulgarians. "Suppose," said he, "foreigners arrived in London, or called on a provincial mayor, and informed him they were come to relieve the Irish, whom they heard had grievances. Would an English official repress a smile as readily as the politeness of a Turk would lead him to?" An American present

suggested there was no compliment on the good government of the city and neighbourhood too egregious for a visit to a Mutessariff. When, however, an allusion was ventured, on leaving, to the courtesy and consideration shown foreigners in any way interested in relief, it was clear Turkish politeness was subjected to too heavy a strain, by the attempt to repress a laugh till the party had withdrawn. Would, however, that Englishmen could leave Turkish Konaks with only a sense of having caused amusement by an apparently ingenuous remark! Whilst the commission was sitting for three months spinning out an interminable inquiry as to the verdict to be given to humour England in the matter of Batak, Christians of different nationalities were drawing the attention of bishops and visitors to circumstances connected with these Konaks which might well call for Mr. Gladstone's drastic remedy, and made it quite certain that high officials would not escape a heavy sentence, according to English law, for abominations to which it is "not convenient" to refer more specifically.* But however Achmet Aga might have fared in an English court of justice on a charge of immorality, he, like other leaders of the attack on the Turkish villages, had no fear

* Rom. i. 28. See Blue Book on Turkey, I., 1877, page 218. Mr. Davies to Consul Blount. 1st paragraph

from any inquiry that might be instituted for his share in the massacres, since he had orders from Adrianople and Constantinople to produce, the laconic terms of which were said to be "Yik terasslâry," "ruin;" or, as it was usually paraphrased, "burn, terrorize, destroy." The question of who was responsible for them was the one point in Mr. Baring's report to which those authorities at Constantinople who were friendly to the Christians took most bitter exception.

The sandjak of Philippopolis is divided into eight cazas, containing an aggregate of 985 towns and villages; the relative proportions of the male population being 139,731 Mussulmans and 207,992 non-Mussulmans, of whom over 200,000 are Bulgarians. The following table gives the—

MALE POPULATION OF THE SANDJAK OF PHILIPPOPOLIS.

Cazas.	Towns and Villages.	Mussulmans.		Christians.				Jews.	Total.
		Turks.	Gipsies.	Bulgarians.	Gipsies.	Greeks.	Armenians		
Philippopolis ..	298	35,400	5474	80,107	495	3700	380	691	126,247
Tatar-Bazardjik	111	10,895	2120	33,395	579	300	94	344	47,337
Haskeny	236	33,323	1548	25,503	145	..	3	65	60,587
Zagora	102	6677	949	24,857	70	..	..	740	33,353
Kazanlyk ..	50	14,365	1384	14,906	24	..	..	219	30,898
Tchirpan	47	5157	420	15,959	88	..	..	..	21,624
Soultan-Yéri ..	100	13,336	159	262	..	..	..	..	13,757
Akhy-Tchélebi	41	8197	377	5346	..	..	..	..	13,920
	985	127,260	12,471	200,335	1421	4000	477	2059	347,723
		139,731 Mussulmans.		207,992 Non-Mussulmans.					

In the number of Bulgarians are comprised the 3642 Bulgarian Catholics who reside in Philippopolis (to the number of 800 men) and in other places.

In the sandjak of Philippopolis there are 40 Mussulmans and 60 non-Mussulmans per 100 residents. In the caza of Philippopolis there are 33 Mussulmans and 67 non-Mussulmans per 100.

MALE POPULATION OF THE PRINCIPAL TOWNS IN THE SANDJAK OF PHILIPPOPOLIS.

(*From the last Census.*)

Names of Towns.	Number of houses.	Mussulmans.	Non-Mussulmans.	Total Number of Males.
Philippopolis ...	4363	5160	8521	13,681
Tatar-Bazardjik	2832	2617	4642	7259
Haskùy ...	2493	2543	3459	6002
Zagora	3911	4327	7481	11,808
Tchirpan ...	2321	1903	3967	5870
Kazanlyk ...	2512	1927	4035	5962
Soultan-Yéri ...	160	351	...	351
Akhy-Chèlébi	480	727	154	881
	19,072	19,555	32,259	51,814

It will be seen from the above table that the average number of male occupants in the towns specified is 2·7 per house. In Philippopolis the average number is 3·1 per house.

In the sandjak of Sliven there are 48,698 Mussulmans (male) and 67,881 non-Mussulmans (male), of whom 60,000 are estimated to be Bulgarians. This population is distributed over 450 towns and

villages; the average number of male occupants per house being 2·8.

For the following mercantile details we are indebted to the courtesy of Mr. Geshoff, one of the leading merchants of Philippopolis :—

TRADE IN THE DISTRICT OF PHILIPPOPOLIS.

I. Exports.

FOOD PRODUCE AND RAW MATERIALS.

		LT.
Cereals. Average annual quantity available for export :—		
Hard wheat . . .	100,000 to 125,000 qrs., value	180,000
Soft „ . . .	275,000 „ 300,000 „	350,000
Indian corn . . .	125,000 „ 150,000 „	75,000
Rye	70,000 „ 80,000 „	60,000
Barley	20,000 „ 30,000 „	20,000
Oats	10,000 „ 15,000 „	10,000
Beans, millet, linseed, etc.	30,000 „ 40,000 „	40,000
Exported for France, Italy, England, Greece, etc., aggregate		LT. 735,000
Anise seed, 1000 tons, exported for France, etc. . .	value	20,000
Rice, 6000 to 7000 tons, exported for interior of Turkey	„	100,000
Lamb and kid skins, 250,000 tons, exported for France and Germany	„	40,000
Cocoons, 500,000 okes (1 oke = 2¾lbs), exported for France	„	6000
Wool, 100,000 okes, exported for France and Germany	„	10,000
Tobacco, 1,000,000 okes, exported for Constantinople, Russia, etc.	„	50,000
Ox and buffalo hides, exported for Greece	„	18,000
Cattle, 7,000; *sheep*, 100,000, exported for Constantinople	„	100,000
Horns, bones, rags, etc., exported for France, etc. . .	„	5000
		LT. 1,034,000

INDUSTRIAL PRODUCTS.

Otto of roses. Average annual production in the cazas of Philippopolis and Kazanlyk, 300,000 misskâls (6 mets = 1 oz.) exported for France, England, Germany, America, etc.	value	50,000

		LT.
Aba (coarse woollen cloths), exported for Asia Minor	„	80,000
Shyaks (woollen cloths), exported for Constantinople, etc.	„	20,000
Ghaïtan (woollen braid), exported for Servia, etc. .	„	70,000
Timber (boards, etc.), exported for Smyrna and Greece .	„	100,000
Wine and raki, exported for different parts of Turkey	„	100,000
Tanned sheepskins (Meshin) *and goatskins* (Sahtian), exported for Austro-Hungary, etc.	„	16,000
Aggregate .		436,000
Food, produce, and raw materials		1,084,000
		LT. 1,520,000

[N.B.—11 LT. = £10.]

II. IMPORTS.

Germany and Switzerland—woollen cloths, handkerchiefs, matches, cutlery, hardware, paper, drugs, steel, furs, etc. . . . . annual value		200,000
England—cotton goods, yarn, indigo, colonial goods, copper, cochineal, earthenware, etc. . . annual value		100,000
France and Germany—sugar, coffee, candles, leather, glass, drugs, *articles de mode*, etc. . . . annual value		50,000
Different parts of Turkey—Samakov iron, Metelin and Crete soap and olive oil, Gabrovo cutlery, Smyrna dried fruits, Vrania ropes, Pirot carpets, Slivnia and Bosnian rugs, Damascus cotton stuffs, salt fish, etc. . . . . annual value		100,000
America—petroleum, coffee, etc. . . annual value		20,000
Greece, Russia, Persia, Italy, etc. . . : say about		50,000
Aggregate annual value	LT.	520,000

From the above it will be seen that the balance of trade in favour of the district of Philippopolis amounts to LT. 1,000,000. If from this sum be deducted the taxes the people have to pay, and the sums extorted by rapacious tax-gatherers, tithe-farmers, zaptiehs, etc., the actual sum left for the population will be very small indeed.

REVENUE AND EXPENSES FOR THE DISTRICT OF PHILIPPOPOLIS.

Revenue for 1874–75.

	In Turkish Liras. 1874.	1875.
Verghi and Bédélish Askérish, or army exemption tax	151,410	169,303
Tithes and contributions farmed out . . .	249,868	461,335
Tithes collected by Government	154,300	115,405
Different	1725	1839
Duty on wine, tobacco, and stamps . . .	23,516	50,604
	LT. 580,820	798,487

Expenses for 1874–75.

	1874.	1875.
Expenses for internal administration . . .	6882	6791
„ „ financial department . . .	16,839	15,455
„ „ courts and judges' salaries . .	3391	3319
„ „ public education	1011	1018
„ „ public buildings	1021	...
	LT. 29,144	26,613

From this synopsis it will be seen that, whilst the revenue of 1875 increased to the extent of about LT. 200,000, the administrative expenses of the district decreased by nearly LT. 3000. But as the Bulgarian Christian male population in the sandjak of Philippopolis is 204,000, whilst that of the Mohammedan is only 140,000, it follows that the greatly preponderating amount of taxes is paid by the former, in addition to which must be taken into consideration the relative degree of industry of the two races. Whilst only LT. 1000 is expended on education, and this exclusively on Turkish primary

schools, not a single farthing is spent on Bulgarian education. Again, whilst LT. 26,500 is paid in governmental salaries, only LT. 200 is received, collectively, by the ten Bulgarian representatives who are members of the departments of justice.

Scientific agriculture has not yet found its way into Turkey in Europe. It is needless to say the inhabitants have not yet seen a steam-plough, though no land could be more admirably adapted for steam cultivation than their level, unfenced plains. A few attempts have been made to introduce new machinery, but it has never been used. Some winnowing machines were bought by some of the best farmers, but were destroyed by the Turks. Both Turkish and Bulgarian farmers occupy far more land than they can manage. They use no manures; the ploughing, with the most primitive plough and oxen, is only surface deep; and they use no harrows. The holdings are frequently scattered, and at a distance from the villages, in which they congregate for safety. In some parts rice crops are reserved to the Government. The farmers have to find oxen and labour to cultivate the State property in rice crops. The tithe, of which sometimes a tenth, sometimes an eighth only, really goes to Government, often becomes about half of the value of the cultivator's crops after the process of tithe-farming, and the expenses of collection have been extorted. There is

no resisting the tax-farmer's demand. If the people refuse to pay his gross impositions, the Government zaptiehs are at his service to make them pay. Of all the grievances complained of, the zaptiehs are the worst. The greatest relief the Christian population have experienced has been the withdrawal of the zaptiehs, and their formation into a cavalry regiment on the approach of the Russians. The tithe falls very unequally in different places; in some it had been raised at once to one-fifth for the Government, with a descending scale to one-eighth, on the plea of enabling the Government to pay its debts.

One of the greatest grievances in connection with levying the tithe is the plan of estimating the value of the crops in advance. If the season should turn out a bad one, and the crops be not at all up to the estimate, the farmer has, nevertheless, to pay on an estimate made months before, without appeal. Otherwise he has to wait until the valuer chooses to come and pass his crops, and he may let it spoil first if he chooses, and make the farmer pay afterwards. He makes the farmer pay for the order in which he is pleased to take him. It was lately represented by a correspondent in the *Times*, that it would be an enormous boon to the population this year if the English or any other Government could induce the Turks to adopt a system by which, what-

ever the eventual tithes might be, the crops might be secured to the country.

The villagers in one town ingenuously tried the expedient of pointing out to the Government what the officials knew perfectly well, that the amount levied by the collector was far more than what went into the Government exchequer. The reply was that as they had shown themselves perfectly able to bear this surcharge, the Government would dispense with the tithe-farmer, and raise the amount for themselves to the sum paid the tithe-farmer. When the tithe has to be paid direct to the Government, it frequently takes a journey of a month, going and returning, to convey it. Still, though the impositions incidental to the collection of the tithe were generally said to reduce the value of the crops one-half, out of the profits of this half, the Bulgarian, with his quiet, simple habits, not only supported himself and family, but added to the importance and beauty of his native town or village, by investing his savings in building houses, now a mass of blackened ruins.

Let us contrast the position of such men with that of the farmers of any other country who may have suffered severe agricultural losses. In the latter cases there is stock to fall back upon; in the Bulgarian farmer's case, it is all stolen. A flourishing farmer in other countries would probably have some money in the

bank; but as, in the district we are speaking of, the small profits in cash were kept on the premises and stolen, the inhabitants who were formerly most flourishing had, under these circumstances, no means of living, except by borrowing from a money-lender at fifteen or twenty per cent. Since the wholesale destruction of house property in 1876, in which their fortunes were invested, the persevering well-to-do middle class have had no heart, if they have had the means, to attempt rebuilding, except in rare instances. For the most part they have lived lives of listless expectation, waiting and hoping for some assurance of better security before they attempt anything. By the middle class, I mean men who would fall under that category in other countries, farmers and tradesmen, many of them being considerable land-owners. It is clear that, with a settled government, their farms of from 3000 to 4000 acres of excellent wheat-producing land would considerably rise in value, whilst the educational movement, which the Russians have assisted, has laid the foundation for adding intellectual to property qualification for local self-government in Bulgaria.

When asked if they would like the Russians to come over, the farmers universally replied that they wanted the English. When told that the English would not occupy the country, and the question as to whether

they would prefer the Russians to the Turks was repeated, the general reply was, "Things could not be worse for us than they at present are." Without armed interference, they were satisfied there would be no relief. The greatest sufferers by the events of May, 1876, were the upper classes—men corresponding to the middle classes of other countries, large farmers and tradesmen, many of them considerable owners of land and house property. English relief funds could not help this class.

The rapid spread of the educational movement in Bulgaria, from the admirable elementary education of the free village schools, to the training of the sons of landed proprietors and the commercial classes at the Robert College, carries conviction that there will be no lack of elements for local self-government in Roumelia, if only the moral and material resources of the country are allowed free development. It seems a pity that, whilst the Russians were helping this movement, the English were denying the qualification of the Bulgarians to govern themselves, and as a consequence the educated youth of the best families should be entering their own neighbourhoods with the Russians, throwing in their lot with them, because the English, whose influence and institutions they so much prefer, could not anticipate the Russians in helping them.

There are four English families living in Adrianople. In Philippopolis there is only one naturalized British subject, besides the newly appointed consul, Mr. F. Calvert. No printing is allowed in the place; and the only newspapers taken in at any public place of resort are in the Greek language. Yet of the towns south of the Balkans, or Roumelia, Philippopolis is second only in importance to Adrianople. Adrianople has an increasing population of from 60,000 to 70,000; Philippopolis, a decreasing population of about 30,000. This town is visible from a long distance on the plain surrounding it, whilst its position may be estimated from this one circumstance, that from Philippopolis twenty-six villages or small towns, as they would anywhere else be called, were seen burning at the same time in the fatal month of May, 1876.

It struck us as extraordinary that considering the interest the massacres had already excited in England, so few Englishmen had the curiosity to visit Philippopolis, not more than ten or twelve, including those connected with the Relief Funds, having visited the place.

Those who went so far have every reason to acknowledge the courtesy and attention of the newly appointed English consul, Mr. Calvert.

CHAPTER III.

Bulgarian village schools—Bulgarian town schools—The Robert College — Description — Studies — Examinations — Payments — Tabular view of the course of study—Professors—The Bulgarian Church—The American missions in Turkey in Europe.

As schoolmasters and priests were hunted out and made the most special objects of the massacres, it may be desirable to draw attention at once to the state of education and also to the ecclesiastical affairs of the province.

Bulgarian Village Schools.

Twenty years ago there was hardly a school, even in any of the towns of Bulgaria. Before the massacres almost every village had its school, and was trying to support it and its teacher. The children pay nothing for education at their schools.

The average school of the smaller villages is a building of one story, with a school-room about twenty feet square, and from ten to twelve feet high.

Six or eight long benches and desks furnish the room. The school-rooms are generally built inside the churchyard, with a study for the schoolmaster under the same roof as the school.

The schools are built, as well as supported, by voluntary contributions of the leading inhabitants. These are made either in kind or in money. Thus, some cut timber in the forests towards the building, and haul it; others draw stones; the rest of the population either perform the manual labour, or pay according to their means.

The schoolmaster's agreement stipulates that he shall be paid either in money or corn. If the former, the salary is generally from 1000 to 1500 piastres, or if in corn, from 1000 to 2000 okes of wheat * per annum. Besides his duties in the school, he is expected to help the priest in church.

In summer, school lessons begin at 6 a.m.; during the winter months, at 9 a.m. The time of attendance is six hours a day, three in the morning and three in the afternoon, with half an hour intervening for recreation. The children belonging to poor agricultural families lose the benefit of regular attendance in summer, when they have to assist their parents, and receive most of their education in the winter months. They go to school from seven to eleven or twelve years

* An oke is 2¾ pounds in weight.

of age; after that they have to help their fathers in supporting the family expenses, and commence forming some sort of capital for a future home of their own. For this it is considered necessary to purchase a few acres of land, to build some sort of a house, and to acquire a yoke of oxen, or any other modicum of stock.

The education taught does not extend beyond reading, writing, and the four first rules of arithmetic, the method of teaching which is extremely good. A schoolmaster is expected to be a man who will give a high moral tone to the village, and, if he answers expectations in this respect, after he has served a sufficient time as schoolmaster to the general satisfaction, he will probably, when a vacancy occurs, pass into the priesthood, in preference to a stranger. For this, however, he has to pass an examination.

Bulgarian Town Schools.

In Bulgaria, where many places which in England we should call towns are called villages, the places there called towns have schools varying in number according to the Bulgarian population. Until within a few years, the education given at these schools was much the same as that given in the provinces, viz., rudimentary education, confined to reading, writing, and the four first rules of arithmetic. So that the

one school differed from the other mainly in the number of the scholars. Recently, however, town schools have had scientific departments, with three, four, and even five classes, at which Bulgarian grammar and history were taught, higher arithmetic and algebra, geometry and natural science, rhetoric and foreign languages. The latter taught are chiefly Turkish, French, German, and the old Slavic Church dialect, in which the orthodox services are now performed. No doubt, the substitution of the vernacular for a dead language will be amongst the first of the reforms to be introduced when the Bulgarian becomes a reformed branch of the Church, and the time devoted to the present ecclesiastical dialect will be turned to a better purpose.

Regulations for schools are drawn up by a board; examinations are half-yearly. Prizes are given, only two to each class. Physical punishment has been abolished. At the commencement of the modern educational movement, there was a prejudice against any amusements in the presence of the schoolmaster. Now physical training is encouraged and manly games supported. Music and painting have not found their way into the schools, but church songs and chanting are taught, and musical instruments allowed in the hours of recreation.

The extent to which the schoolmaster is abroad

in Bulgaria may be judged by the institution, chiefly for Bulgarians, of the Robert College at Constantinople, where the education given may be said generally to be on a par with the requirements for the examination of students not members of the universities at Oxford and Cambridge.

From personal inspection, and information furnished by the principal, I learnt that this college, founded by an American, and established by *Irâdé* of H.I.M. the Sultan, is organized with an able and permanent faculty of instruction from America, as well as the best-qualified Armenian, Bulgarian, French, German, Greek, Italian, and Turkish professors. It is furnished with a fine library, valuable geological, mineralogical, zoological, and botanical collections, and with a complete apparatus for the study of physics, chemistry, and all the various branches of natural science.

It occupies magnificent fire-proof buildings, erected expressly for its use, on a site which is acknowledged by all to be the most beautiful and most healthy location on the shores of the Bosphorus.

The professed object of the institution is to combine the highest moral training with the most complete mental discipline, and with a due care for physical culture. The younger students are under the care of a matron of the highest qualifications, and all are under

the constant supervision of the teachers, who board at the same table and reside in the same building with the students.

Students are not received into the preparatory department under the age of *ten*, nor into the collegiate department under the age of *fourteen*.

The intermediate department includes all those who enter in advance of the preparatory department, but without a sufficient knowledge of English for the college classes, as well as those who are pursuing a special course.

Students are admitted to any part of the course for which they are fitted, and will not be required to pursue any studies in which they are already proficient.

All applicants are expected to present satisfactory evidence of good moral character, and are allowed to remain in the college only so long as this character is maintained.

Studies.

The particulars of the course of study in each department, and during each year, will be found in the tabular view. This, exclusive of the preparatory department, occupies four years, and the degree of Bachelor of Arts is conferred upon those who regularly and successfully complete it. To those pursuing a special or eclectic course a certificate

is given of the course of study completed. The studies marked thus * are optional. Every student is expected to take a thorough course in the English language and in his own vernacular. Drawing, painting, music, vocal and instrumental, are taught by special masters, at an extra price, to those who desire it. Lessons in declamation in the different languages are given to all the students, through the whole course, in both departments.

Public lectures in English and French are delivered to the students on literary, scientific, and historical subjects.

Graduates of the college may remain after the completion of the ordinary course and continue their studies in chemistry, pharmacy, mining, mental philosophy, civil engineering, etc.

Examinations.

All students applying for admission to the classes of the collegiate department are examined on the studies already completed by the classes which they desire to enter. At the end of the second year in this department, the students are required to pass a critical examination upon the studies of the first and second years, and at the end of the fourth year upon the studies of the third and fourth years.

The degree of Bachelor of Arts is conferred only

upon those who pass these examinations successfully. In addition to these special examinations, which take place at the close of the year, all the classes in all the departments are publicly examined at the close of each term, on the last three days before the Christmas, Easter, and summer vacations.

Payments.

The college year commences September 15, and closes the third Thursday in July, with two weeks' vacation at Christmas, and two weeks at Easter. The price of tuition and board is forty-four Turkish liras a year; tuition without board, ten liras; tuition and lunch, eighteen liras.

If text-books and stationery are furnished by the college, they constitute an additional charge, varying with the wants and advancement of the student, of from one to four liras a year.

Students remaining at the college during the long summer vacation are charged five Turkish liras for their board.

The Board of Instruction at the Robert College consists of—Cyrus Hamlin, D.D., LL.D., president; George Washburn, A.M., director, professor of philosophy and law; Albert L. Long, D.D., professor of natural science; Edwin A. Grosvenor, A.M., professor of Latin and history; Hagopos Djejizian, A.B., professor of Armenian language and literature; Arthur S. Hoyt, A.M., instructor in English, rhetoric, and oratory; Lewis R. Webber, A.M.,

TABULAR VIEW OF THE COURSE OF STUDY IN ROBERT COLLEGE.

—	MATHEMATICS.	NATURAL SCIENCE.	LAW AND PHILOSOPHY.	GEOGRAPHY AND HISTORY.	LATIN.	ENGLISH, RHETORIC, AND GRAMMAR.	ARMENIAN.*	BULGARIAN.*	FRENCH.*	GREEK.*	GREEK.*	TURKISH.*
PREPARATORY DEPARTMENT.	Mental Arithmetic Written Arithmetic University Arith. Elements of Algebra			Descriptive Geography of the World Geography of the Ottoman Empire.		Reading and Spelling Definition Writing and Dictation.	Modern Grammar Reading Spelling Writing	Reading Oral Exercises Glossikoff Writing Parts of Speech	Glossikoff Reading Writing Talimnyn	Reading Spelling Glossikoff	Reading Grammar Writing	Reading Writing Spelling
FIRST COLLEGE YEAR.	YEAR 1 Geometry Book-keeping* 2 Geometry Book-keeping* 3 University Algebra	National History Physics			Grammar Grammar Reader Cæsar	THROUGH THE YEAR. Reading Writing Dictation Composition Debates Analysis	THROUGH THE YEAR. Modern Grammar Dictation Parsing Composition Armenian History	THROUGH THE YEAR. Grammar Reading Parsing Syntax Reading in Slavic	THROUGH THE YEAR. Lessology No. 1 Dictation Reading	Reading Dictation Translation	THROUGH THE YEAR. Modern Grammar Orthography Dictation Translation of Ancient Greek Calligraphy Æsop's Fables Lexicon	Turkish Grammar Turkish History Translation into Turkish from English and French Calligraphy
SECOND COLLEGE YEAR.	1 Trigonometry Surveying 2 Navigation 3 Reviews	Physics Mechanics Physiology and Hygiene	Paley's Evidences	Ancient History Ancient History History of the Middle Ages	Virgil Composition Virgil Composition Cicero Composition	THROUGH THE YEAR. Grammar Reading Composition Debates Conversation English Prose Writers Shakespeare	THROUGH THE YEAR. Armenian Grammar Dictation in Ancient Armenian Modern Armenian Composition Translation from Ancient to Modern	Bulgarian History Art. of Composition and Essays Bulgarian Literature	THROUGH THE YEAR. Lessology No. 2 Dictation Composition Reading French Literature	Oxford Grammar, Part I. Reading Dictation	Ancient Grammar Dictation Composition Analysis of works of Xenophon	Arabic Grammar Correspondence Calligraphy Translation
THIRD COLLEGE YEAR.	1 2 Analytical Geometry* 3 Calculus*	Chemistry Chemistry Botany* Mineralogy	Parliamentary Law Political Economy Commercial Law	History of Modern Times	Livy* Horace* Tacitus*	Forensic Declamation Shakespeare Rhetoric Logic Milton	Translation from Ancient to Modern of different authors Discussions Translation to Ancient Armenian	Slavic Grammar— Part I. Parts II. and III. Translation of Bulgarian and Slavic	THROUGH THE YEAR. Syntax Dictation Composition Discussion Literature Corneille, Racine, Molière	Grammar, Part II. Reading Composition	Ancient Composition, Ancient Greek Liturgies Plato Analysis of Orations of Demosthenes Literature	Arabic Grammar Mahometan worthies Translation of Arabic and Persian into Turkish Calligraphy
FOURTH COLLEGE YEAR.	1 2 Mathematics of Astronomy 3	Geology Analytical Chemistry* Astronomy Quantitative Anal.* Reviews	Mental Philosophy History of Philosophy Moral Philosophy International Law Reviews	History of Civilization Philosophy of History	Juvenal*	Elements of Criticism Oratory Oratory	Translation of Poetical works in Ancient Armenian Discussions Armenian Rhetoric and Logic	Slavic Literature		Grammar, Part III. Composition Literature Goethe, Schiller	Homer Euripides Critical Analysis of Thucydides Sophocles Literature	Correspondence Turkish Literature Calligraphy Translations of Arabic and Persian

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superintendent of the preparatory department; C. A. Savage, A.B., instructor in mathematics and civil engineering; Jules Reymond, A.B., instructor in French language and literature; M. Pandazi, A.B., instructor in Greek language and literature; Stephen Panarettoff, A.B., instructor in Bulgarian and Slavic language and literature; Peter Dimitroff, A.B., tutor; A. P. Constantinides, A.B., tutor; G. Marquesi, instructor in Italian and drawing; G. Muller, instructor in German language and literature; Feizi Effendi, instructor in Turkish; Kaloost Effendi Tirakian, instructor in Turkish; Angelo Fierro, instructor in music.

The Bulgarian Church.

The Church of Bulgaria is identical with the Greek in doctrine, and generally in ritual. Having formerly rejected the Church of Rome, and thus transferred the sympathy of the Roman Catholics to the Moslems, the Bulgarian ecclesiastics have not harmonized for the last quarter of a century with the Greeks, and, after a controversy extending over twenty years, have in a remarkable manner shown their independence by successfully throwing off their allegiance to the Greek Patriarch.

Between three and four years ago, with the sanction of the late Sultan, the Bulgarian Church established its own Exarch as spiritual head at Constantinople. The prelate who filled this trying post was amongst those who were unable through indisposition to attend the council of notables summoned by Midhat to reject the minimum demands of

the ambassadors at the Conference. At that time the Bishop of Sophia, a learned and active prelate, was the guest of the Exarch, and was summoned by Midhat to be reproved for the too great alacrity he was reported to have shown in bringing before the

A BULGARIAN PRIEST.

Governor of Sophia the complaints and grievances of the Christians. He started, nevertheless, for Constantinople with a bag full of these complaints, drawn up in the form of petitions by the leading

inhabitants of the villages in the sandjak of Sophia, signed with the village seals. He was anxious to obtain a hearing before some members of the Conference. It was too late, however, for this, and the Exarch and the Bishop, who expected to be imprisoned, had to be dealt with after the ambassadors left. Midhat was engaged in endeavouring to depose the Exarch of the Bulgarian Church at the same moment that he himself fell out of his sovereign's favour and was deposed.

The Exarch has since been banished to a fortress because he declined to sign a statement to the effect that the Christians were opposed to their deliverance from the Turks by the Russians.

Bishops of the Bulgarian Church are chosen from the class of archimandrites, a superior order of the unmarried clergy. Priests are recommended by the community, and their nomination confirmed by the bishops. In sympathy with the educational movement in Bulgaria, priests have now to pass an examination, which formerly was not considered necessary.

The service of the Church is performed in the old Slavic, called the Church language, the same as that used in Servia and Russia, and up to fifteen years ago in Wallachia. At that date Latin was introduced in order to sever the tie which united the Wallachian

with the Slavonic populations. Services are given early in the morning, on week days as well as Sundays, and last from one to two hours, without a sermon. The time of service is sometimes changed from considerations arising out of proximity to Mussulmans. The churches are unduly ornamented, the walls being covered with frescoes of Biblical incidents and pictures of saints. The introduction of such paintings is particularly calculated to excite the hostility of the Turks, to whom all painting of the human form is forbidden by the Koran.

The Church service being conducted in a language unintelligible to the population, an unnecessary amount of superstitious formalism is the result. The burning of wax lights on all occasions and during all services apparently gives an amount of religious satisfaction to the most devout minds, for which the performance of the services in the vernacular would appear to be a more Scriptural and rational substitute; whilst the practice, on the part of the women, of saluting the pictures of saints during divine service, might also appear to be capable of being judiciously abandoned. The chants would certainly be improved by the introduction of female voices and a regular choir. Such and other reforms may be shortly expected, when the political questions which agitate the country are settled, and security for life and

property assured. Both bishops and priests seem very much alive to the necessity of Church reform, and very anxious for the Church of England to help them in the work of reformation, when the proper opportunity occurs.

Their Church has for four hundred years, without external sympathy, made a stand for the religion of Christ, amidst unknown persecutions and martyrdoms incidental to the hostility of the conquering fanatical race around them. The clauses of the Treaty of Paris, which defined our obligations, were probably wholly unknown to the members of our own Church, who have shown no interest in this heroic Church till the past year, the only English money sent before that time having been sent for the purpose of subsidizing the introduction of American sects amongst this people.

The laity, as well as the bishops and priests of the Bulgarian Church, frequently alluded to the desirability of English assistance in the reformation of their Church, even if they could not get English help, which, however, they unanimously desired, in the civil administration of the country. As soon as the country becomes sufficiently settled after the present war, the Church question is sure to assume a greater importance. A conference between English and Bulgarian Churchmen on the reformation of their Church

was suggested last year, and has since been approved by some of the ecclesiastical authorities in Bulgaria, and has been mentioned to some of our leading Church dignitaries at home. Circumstances will, perhaps, determine the practicability of such a conference before any long time has elapsed.

Mr. Curtis, the incumbent of the English church at Constantinople, which, by the way, I believe is the only English church, except the Embassy chapel, in Turkey in Europe, is of opinion that the reunion of the Bulgarian with the Greek Church should be sought to be brought about before the reformation of their Church. The intense feeling of opposition which I found to exist between the Greeks and Bulgarians of Turkey in Europe, at the time of my visit last year, did not make Mr. Curtis's opinion seem likely to be soon realised when I had the pleasure of discussing it with him. The Russians, however, are said to have ecclesiastical as well as civil administrators with them. The contact of these functionaries with the Bulgarian Church will be watched with particular interest at the present moment by those who know how clearly defined was the direction of their sympathies last year.

An article on the present and past position of the Bulgarian Church I have hoped might be expected in one of the next numbers of the new publication of

the Anglo-Continental Society, the writer being a Bulgarian, whose power of clear expression in the English language, as well as whose thorough knowledge of the wants and aspirations of his Church, will commend his views on a subject so little known to Englishmen. Prudence may defer the publication of his statement.

The American Missions in Turkey in Europe.

The only opportunity Turks and Bulgarians have had of any acquaintance with Western Christianity has been through the American missionaries. In Turkey in Europe, the missionaries sent from America to proselytize the Bulgarians are fourteen in number: four Methodists north of the Balkans, ten Congregationalists in Roumelia. The account lately given of the American missionaries in Asia, by those who are interested in helping the Nestorians, agreed with my experience of the missionaries in Turkey. Their tenets include rejection of episcopacy, and compulsory total abstinence. The former of these is the last that would commend itself to Bulgarian Christians, who are as regularly governed by bishops, acting under a spiritual head, as in the Church of England. With respect to the latter excellent doctrine, it may be mentioned that total abstinence cannot be considered specially applicable to the Christians of the

Turkish dominions, malt liquor being unknown in the country, and there being 185 fast days in the Bulgarian calendar, which are kept so rigorously that the poorest people would only accept vegetable soup on these days.

Whatever direction the reform movements may take among the Bulgarians, they are at present practically unaffected by the tenets of Nonconformity. In seventeen years, I was informed, the Americans south of the Balkans had only succeeded in forming five congregations of about fifty, and one of a hundred persons, who professed to hold their views in return for the education given at their schools. No Bulgarian of position or independent education had left his Church through their instrumentality, and those who were indebted to these missionaries for their education were apparently unconscious of any doctrinal changes.

There was no instance known of any attempt on the part of the missionaries to convert a Turk, and the Mahŏmmedans and the missionaries appeared to be on cordial terms. The Turks would no doubt hail the idea of a schism amongst so united a Church body as the Bulgarians. In their publications the American missionaries agree with the Turks in suspecting an amount of Russian intrigue in Roumelia, of which they confess, however, they have found

no direct proof. The great zeal of these missionaries has been expended with but little success in opposition to the Bulgarian Church. The staunchness of the Bulgarian Christians having, however, been proof against the temporal inducements of the dominant religion of the country, is not likely to be much affected by the religious propagandism of foreign sects, whose principles and outward observances differ so widely from their own. The professors of Robert College exercise a far greater discretion in imparting religious education to the young Bulgarians, without attempting to disparage the religion of their forefathers.

The grand work of Dr. Long in translating the whole Bible into Bulgarian would alone have formed so noble and congenial a link between these people and his own country, that it is to be regretted the zeal and devotion of other of his countrymen should have been expended in a field so barren of good as that upon which they have entered.

CHAPTER IV.

The Relief Funds—Central Relief Committee at Constantinople—The Consular Committee—Lady Strangford's Fund—Mr. Baring's and Mr. McGahan's reports—The Mansion House Relief Committee—Messrs. Stoney and Isidore—The Manchester Relief Fund and Mr. James Long—Mr. Mackenzie.

THERE were five funds with separate agencies for the relief of the district round Philippopolis last autumn. Of these, the first was the Central Relief Committee at Constantinople, which combined men of official position and others in Constantinople, with those who had local knowledge of the country districts. Mr. Wrench, the vice-consul, a most able administrator, was secretary; Sir H. Elliot's name was on the committee, which also included Dr. Long, of Robert College, Mr. Schuyler, and Mr. Pears, a barrister at Constantinople, who first drew attention in the *Daily News* to the massacres; and many others. This committee met once a week for many months.

It was one proof of the unacquaintance of the English public with Constantinople that this committee received so small a share of the subscribed funds. They expected to have received £100,000 when the massacres became known. They furnished the most efficient machinery for distribution, being ready and on the spot. We believe, however, they did not receive £6000, until the Lord Mayor entrusted this committee with the distribution of the Mansion House Fund. This may have arisen from the fact that the committee was too unobtrusive in advertising itself to the general public.

The second of these agencies, the Consular Committee, was as early, probably, in the field as the Central Relief Committee. Some little prejudice existed, however, against its agency, because Russian money arrived before English, the Russian consul having collected between £2000 and £3000 before there was any sign of a philanthropic movement in England. This money was given at once, and was more than "doubly given," as so long a time elapsed before the expenditure of any English funds. Only those who know Turkey are aware of the influence attaching to a consul. A committee, therefore, of the consuls of Philippopolis was a particularly effective power. Besides relief to widows and orphans, with the funds collected, the

Consular Committee had the credit of having opened the prison doors, and released numbers of persons accused of complicity with the so-called insurrection. The testimony of gratitude on the part of the families of these persons, left no doubt of the blessed nature of this relief, a relief far exceeding all that money could buy. Whilst, however, throughout the country districts in Roumelia the release of the heads of the families was always assigned to the Consular Committee, who visited the prisons with authority, and saw the inmates released, it is only fair to state that Mr. Baring assured me that it was really through the influence and intercession of Sir H. Elliot with the Turkish authorities that this was done.

Lady Strangford's Fund was the next in order that helped to relieve the Philippopolis district; it received by far the largest sum for distribution. She reached Constantinople on Oct. 5, and Philippopolis on Oct. 16. After a few days she commenced visiting the burnt villages. She had proposed before leaving England to devote her fund to buying seed and cattle, rather than to building houses. She became convinced, however, that clothing was the greatest need, and after trying in vain to obtain a supply of blankets in the country, procured a large number from Odessa, and finally obtained what she required without difficulty, and at a cheaper rate, from England. The Liverpool

shipowners most liberally and opportunely sent goods for the Relief Funds carriage free. Lady Strangford showed great perseverance under the difficulties incidental to a visit to a country hitherto unknown to her, as well as great courage in enduring physical fatigue. She imitated the plan of the Central Relief Committee's hospital at Batak in five other places; amongst them one started by my party at Otleu-keui, which, though not managed in strict accordance with her views, she kindly consented to adopt.

The balance-sheets of the Relief Funds will, no doubt, be read with interest when they are completed. At Otleu-keui the rent of a house and building, the best in the town, capable of affording room for 150 beds, cost £10 a quarter. The expenses, under the personal supervision of myself and the party with me, including two graduates of the Robert College and Mr. Gledhill, cost the Relief Fund another £10 a week. For this, with incidental expenses, out-door relief was given to an average of from 150 to more than 200 recipients twice a day for five weeks. The system was changed when Dr. Stoker, Dr. Dobson, as well as Mrs. Hicks, and Thoms, the former now a nurse in St. George's Hospital, were brought by Lady Strangford, at the beginning of December, to convert what had been up to that time a centre for out-door relief to the strict purposes of a hospital. The details of

her visit up to the end of last year have been given by Mr. McGahan, the commissioner of the *Daily News*, who accompanied her in these expeditions.

The mention of Mr. McGahan's name seems the fitting occasion to remark that the personal inquiries of the English on the spot fully confirmed the general truth and accuracy of Mr. McGahan's earlier narratives of the massacres. This is the more noteworthy because the difficulty of writing despatches under all circumstances of inconvenience and discomfort is not perhaps sufficiently realized by those who criticize them at home. Mr. Baring's report was a great physical feat, he having been for as long as eighteen hours in the saddle at a time, with a list of more than a hundred burnt towns or villages to visit. Had he not had to complete his journey under extreme pressure as to time, he would no doubt have composed an exhaustive report of the occurrences of May, 1876, on both sides of the Balkans.

The process of relieving foreigners in their own country is liable to the criticism of those who are experienced in the manner of imposition practised on the charitable at home. The distribution of relief, however, is comparatively a simple matter in Roumelia. The normal condition of the population being that of large families crowded together in one miserable room, and there being ample evidence that their clothing and

bedding had been stolen, no great mistake could be made in leaving such households blankets without further inquiry. The plan the writer's party adopted was to receive lists of the most necessitous families from the surviving priests, and then to visit the houses of those recommended for relief. This process generally reduced by about one-fourth the list of those thus recommended. The feeling in favour of outdoor relief was intense. There was the same extreme reluctance to exchange the most miserable and dirty hovel for the comfortable accommodation of the "hospital," that is so generally found in English homes. The amount of illness in these towns was beyond the resources of the Relief Funds. Of the English nurses sent out, several took—though happily only one died of—fever; I myself, the English doctor who succeeded to the hospital at Otleu-keui, and the female interpretess left with the nurses, caught typhoid fever.

The Mansion House Relief Committee was the fourth represented in the Philippopolis district. The funds furnished by this body were administered through the medium of the Central Relief Committee at Constantinople. The Lord Mayor made it a condition that no proselytizing agency should be used. Consequently his fund was entrusted to Mr. Stoney and M. Isidore, civil engineers, who had been employed on the Asiatic Railway till the collapse

of Turkish finance suspended its operations. They came out well furnished with a previous knowledge of the country. These gentlemen relieved both Turks and Bulgarians, in accordance with the principles of the Mansion House Fund. They devoted some time in visiting the villages which had been burnt, and in giving immediate relief. They ordered and had sent to them 15,000 suits of clothes, of the value of £3000, last year; otherwise they mainly devoted the fund at their disposal to the re-building of houses which had been destroyed. There can be no doubt that they were among the most impartial and efficient administrators of relief the country afforded.*

The necessity for this precaution on the part of the Lord Mayor is illustrated in the letter of the naval correspondent of the *Times*, published August 20th, 1877. Writing on August 8th of the distress at Adrianople, where there were already 13,500 fugitives, 11,000 of them being Bulgarians, and more expected, he says: "Should it be contemplated to build houses for these people for the winter, it must be remembered how completely these attempts failed last year; and it is also to be hoped, in the name of common sense, that the occasion will not be seized by misguided missionary fanaticism to try

* In fifty-five villages in the Philippopolis district they relieved 50,622 persons. See Blue Book on Turkey, xxvi., page 19.

to cram relief and tracts down the throats of the orthodox by one and the same operation, which was attended last year with such signal failure, the relief being absolutely refused, and the tracts to this day employed by the village grocers to wrap up sugar." No one need attribute proselytizing intentions to the managers of Relief Funds. If, however, missionary agency is employed, the sub-agents of the missionaries, with the proverbial zeal of converts, are, as I found myself, apt to let their zeal outrun their discretion, doing and saying what they did no doubt without the knowledge of their superiors.

The Manchester Relief Fund soon followed, represented by Mr. James Long, who had acquired experience in the distribution of Relief Funds in France, and had latterly resided there. He brought his own workmen and a steam saw-mill with him, and made Tatar-Bazardijk his head-quarters. He devoted his attention mainly to re-building houses; he had in sixteen villages erected four hundred houses, capable of accommodating three thousand persons, when visited by Mr. William Jones, of the Society of Friends, early in the present year. Further work of the same class was in progress, whilst distribution of clothing and of seed was made concurrently. Though representing subscribers who mainly belonged to the Society of Friends, Mr. Long

was superior to sectarian prejudices, availed himself of the local knowledge and influence of the ecclesiastical authorities, and had the houses which he was the means of building blessed by the archimandrite, thus making them sacred in the eyes of the Bulgarians. He also gained security for the houses by purchasing the freehold or an equivalent. Mr. Long indulged in no advertisement, and his unobtrusive work was not generally known out of Bulgaria.

Finally, Mr. Mackenzie, a private gentleman, spent £6000 of his own money amongst the Bulgarians, and, accompanied by the brother of our interpreter, crossed the Balkans, and gave relief on the borders of Servia. The total amount possessed by the different Relief Funds for the Philippopolis district amounted to about £60,000. The official return of the losses in the same district, as far as was completed, gave a total of about two millions sterling. The difference in the value of money and the cost of living in England and in the Slavic provinces was illustrated by the statement of Mr. Hubbard, at a recent meeting in support of the Bosnian refugees, that the price of an opera ticket, or one London dinner, would support a Slav for four months.

Without any disparagement to individual services, sectarian zeal may reasonably appear misdirected

where, if successful, the result would be disunion in the presence of united anti-Christian forces. Mr. Clarke, whose name is known in connection with the occurrences of last year in Roumelia, had a knowledge of the country which proved generally valuable to the distributors of Relief Funds. Mr. Marsh, his brother-in-law, who was at Eski-Zaghra at the time of the massacres consequent on the withdrawal of the Russians to the Balkans, had a business-like capacity no less serviceable than Mr. Clarke's local knowledge, to the particular Relief Fund to which he was devoting his time when I had the pleasure of meeting him.

CHAPTER V.

Insurrectionary feeling in Turkey in Europe before 1876—Prince Gortschakoff's circular, 1860—Sir H. Bulwer's instructions to Consuls—Rev. W. Denton's pamphlet—Abolition of British Consulates in Turkey against the advice of Sir Henry Elliot—Story of a schoolmaster of the Eski-saghra district, on the procedure of the inquiries of 1875.

It was well attested that insurrectionary movements had been going on in Turkey in Europe throughout living memory. The object of all these demonstrations was the same as that successfully attained last year, to draw the attention of Europe to the grievances of the Christian subjects of the Porte. In May, 1860, Prince Gortschakoff addressed a circular to the Great Powers of Europe, stating that the Russian consuls had drawn his attention to the increasingly serious condition of the Christians of Bosnia, Herzegovina, and Bulgaria, and that having exhausted all means of expostulation with the Porte, he loyally addressed himself to the Cabinets of the Great Powers. In this circular he suggests, first, an immediate local

inquiry, with the participation of Imperial delegates, "in order to verify the reality of the facts; next, an understanding, which it is reserved for the Great Powers to establish with each other and with the Porte, in order to engage it to adopt the necessary organic measures for bringing about, in its relations with the Christian populations of the empire, a real, serious, and durable amelioration."

Sir H. Bulwer, our ambassador at Constantinople, on receipt of this circular of the Russian chancellor, drew up, by command of our Government, a list of questions which he sent to our consuls throughout Turkey in Europe, and parts of the Asiatic territory of the Porte, which, however, he accompanied with a circular of his own, wherein he intimated the way in which he expected the consuls to answer these questions. This chapter in the history of British diplomacy in Turkey in Europe might have been commended to the attention of Mr. Bourke, when, in reply to Mr. Shaw-Lefevre in a recent discussion on the reports of consuls from Bosnia, he stated that English consuls had always been unbiassed in their reports.

In Sir H. Bulwer's circular to her Majesty's consuls, August 8th, 1860, the following passage occurs:—"I assure you that your conduct in this crisis will be duly watched by me, and my opinion respecting it, whether favourable or the reverse, com-

municated to her Majesty's Government." How one consul who, by a fortunate misadventure, failed to receive this circular, and wrote too plain-spoken a report, and afterwards apologized for it when he saw the circular, and therefore wrote a second report to destroy the effect of the first, is related in a pamphlet published in 1863.* In his second report, the consul shows his estimate of the "unbiassed" mind of the ambassador, and says, "I furnished what information I could, without being aware of the motives dictating the questions, and without being in possession of the valuable instructions conveyed by the other circular. Your excellency expresses the belief that it is an exaggeration to contend that things are in a much worse state than under the circumstances might be expected. This view of the case is fully corroborated by my experience." This, however, was not his "experience" until he had received the "instructions" of Sir Henry Bulwer as to the manner in which he was to answer the questions sent him. As a result and indication of the faint interest excited by the reports on the state of Turkey, and after a debate in the House of Commons, our English consul was ordered by Parliament to be withdrawn

* See "The Christians in Turkey," by Rev. Wm. Denton. Originally published in 1863; reprinted in 1876, and again in 1877. (Dalby and Isbister.)

from Philippopolis, against, it must be remembered, the advice and opinion of Sir H. Elliot, given before a Committee of the House of Commons. Two other British consulates in Turkey were simultaneously abolished. The test applied to the abolition or retention of a consulate was the number of British subjects residing in a place. The Russians and other European Powers were not influenced by commercial considerations only, when up to the present year they kept a consul at Philippopolis.

The result of diminishing our influence in these parts and our means of information, by transferring Mr. Blunt from Adrianople and Philippopolis, whilst other governments, notably Russia, had consuls at Tirnova as well as Philippopolis, may be considered as summed up by a remark of the Emperor Alexander to the British ambassador.

Blue Book on Turkey, No. I., 1877. No. 953. Lord A. Loftus to the Earl of Derby. Nov. 3, 1876. "In the course of conversation which took place at my audience of the Emperor (of Russia) yesterday, and which is reported in my dispatch of yesterday's date, I have omitted to mention the following observation of his Imperial Majesty, which is of interest and importance.

"In speaking of the status of the Christians in the Ottoman Empire, his Majesty observed, that by the

Treaty of Kutchuk-Kainardji, Russia had enjoyed the exclusive right of protecting their interests. By the Treaty of Paris this exclusive right was abolished, and the protectorate of the Christians was committed generally to Europe. His Majesty stated that since 1856 Europe had not fulfilled its mission, and it was in consequence of her failure to do so, that the present complications had arisen."

The following story explains the state of chronic uneasiness up to the year of the late massacres, and the ordinary methods of repressing what is called "insurrection" in Turkey. The narrator of the story is very well known in Philippopolis, and the circumstances were detailed by various persons there before we met this important witness. His evidence was taken down in a room full of men of various nationalities, amongst whom were four Bulgarians speaking English, graduates of the Robert College. Having been a Turkish official, the witness may be considered in this matter an exceptionally fair one.

Story of A. B.*

A tall muscular-looking young man, twenty-six years of age, a schoolmaster from Haskeny, a village

* The same reason that prompted the Foreign Office to withhold the signatures to the Bulgarian petition to Parliament, will explain my not publishing names in many instances.

between Philippopolis and Adrianople, supplied us with the narrative.

"I was in 1875 a teacher at Yéni-Mahale, and on the 16th of September, 1875, I went to the village of Tchirpan to visit a friend, and was surprised to find, on reaching there, that every one in the village was arming himself. Asking the reason, my friend told me that an insurrectionary movement was going forward on the part of the Bulgarians, and recommended me to return home to Yéni-Mahale; I did so, my uncle, who was there at the time, accompanying me.

"On the 24th of September, I received a letter from my friend, informing me that a friend of his, a schoolmaster, had armed himself with a double-barrelled gun, a revolver, and sabre, and had gone to a village called Marsalkovo, two and a half hours distant from Tchirpan, and there met by appointment another teacher from Tchirpan, the avowed object of the visit being to incite the villagers of Marsalkovo to rebel and to promote an insurrection in that neighbourhood.

"On the evening of the 30th of September, while at dinner in my house with a friend, I heard a loud knocking at my door, and on its being opened three zaptiehs,* accompanied by the mouhtar of the village

* A zaptieh is a species of policeman in the employ of the Government, and armed like a small travelling fortress. He is a fierce-looking individual generally, possessing a good horse, and a great

(the Bulgarian Government representative), entered. I was at once seized, my hands were tied behind my back, and I was taken the same night to Haskeny. At midnight I was brought before a court or council then sitting, and although they proved no charge or accusation against me, I was told I should be required to proceed to Eski-Zaghra, thirteen hours distant from Haskeny. I was put into the common prison of Haskeny, and found my uncle already in confinement there.

"The following morning my uncle and myself were handcuffed, marched to Boyajik, and taken thence by vehicle to Eski-Zaghra, arriving there about 9 p.m. On approaching the konak we found it lighted up, and on entering heard from different parts of the building loud cries and supplications, which we were informed were uttered by persons who were then being tortured to compel them to disclose facts relating to the insurrection.

"We were shortly after our arrival taken before the secret council then sitting at the konak, the

display of weapons, carrying a gun slung across his back, a couple of pistols and a yataghan in his girdle, and a sword by his side. He is invested with considerable local authority, lives whilst on any mission at the expense of the person whom he chooses to honour with his presence; and in some of the districts we have visited, he reverses the usual order of things, and actually demands a sum from his entertainers in payment for the trouble he has been caused in eating his meals.

members of the council consisting of the chief Turkish residents of Eski-Zaghra, under the presidency of Emin Bey. The first question put to us was whether we knew C. D., of Haskeny. Our reply was that we were friends of his. The council said, 'If you are friends of his, you must be implicated in his plot to raise an insurrection." We replied that although he was our friend, we knew nothing of his plots, and had no connection whatever with them. To this the court answered, 'If we bring C. D. before you, and he says that you are implicated, what will you say then?' We replied that 'we should tell him to his face that he was a liar.'

"The council then had C. D. brought forward, and on his being asked why he had accused his friends, he replied that he had been forced to do so by being tortured till he made the required avowal. No sooner had C. D. given this explanation than the president rose in a great rage and began to thrash and to kick him, throwing him on the floor, and otherwise ill-treating him. After this outburst four zaptiehs were ordered to remove C. D. to the cells, and to punish him till he told the same unqualified story he had told the day before. We remained in the council chamber till he returned after his punishment had been inflicted. When again questioned he repeated the accusation he had at

first laid against us, at the same time imploring us to admit that it was true, in order to free him from further torture, telling us that if we ourselves intended to escape from torture, our only plan was to admit all the accusations they brought against us. After C. D. had been thus made to implicate us untruthfully, he was liberated, but on leaving he told the president that he had only said what he had uttered against us, because he had been compelled to do so, and at the wish of the court, but that he knew all the same that we were in no way implicated. After C. D. had gone we were asked three several times whether we were insurrectionists or not, and we as many times distinctly denied that we were. The council then said, 'We will try to bring you to your senses, and prove whether you are or not.' Six zaptiehs were thereupon ordered to take us down and place us in separate cells.

"As soon as I reached the one destined for me, an iron collar was put round my neck, this collar being attached to a chain passed through a ring in the ceiling. Iron rings were also put on my wrists and ankles, the rings likewise having chains attached to them, the other ends of which, stretched out tight in opposite directions, were fastened to the floor and walls of the cell. These preparations having been made, at a given signal I was drawn up by the chains

securing the iron collars around my neck and wrists towards the ceiling; all my limbs, as well as my body itself, being stretched to their fullest extent, and my whole weight supported by the rings and collar. After being thus strung up, a lamp, placed on a pole, was held near my face in order to illuminate my features, and the zaptiehs commenced to beat my legs, my naked feet, and my breasts with sticks in the most merciless manner. I forgot to say that they had previously taken off my shoes and a portion of my clothes, at the same time relieving me of my money and my watch.

"I remained suspended until I fainted and became insensible, after which I was taken down, and being restored by having cold water thrown over me, was again brought before the council, being cautioned by the zaptiehs to reply to whatever might be asked of me, to avoid further tortures. I was placed in a chair, but again fainted, and was a second time restored by cold water being thrown over me. I was offered coffee, and asked by the president to avow that I was an insurrectionist without further trouble, as otherwise I should be put to other and still more severe tortures. I told them that if they cut me to pieces I would not admit being what I never even dreamt of becoming, and on persistently refusing to make any such admission, I was taken back to the

same cell by four zaptiehs. This time they bound together my wrists and my ankles with cords, my ankles being tied to the floor, whilst an iron belt connected with the wall was fastened round my waist. This being done, I was drawn up tight by the wrists and kept in that position till I again fainted, being beaten severely as before.

"After reviving, I was a third time dragged to the council chamber, my feet bleeding from the blows. The same questions were put, and as I again refused to answer them I was once more conveyed to the cell, the zaptiehs this time being instructed to make sharp splints of pine-wood, to stick these under my nails, to set fire to them, and leave them burning till I replied satisfactorily. When I saw these preparations, my courage gave way and my resolution quite failed me. I consented to reply to anything, and in any manner they wished.

"When I was taken before the council I said, 'Whatever you ask me I am prepared to answer as you desire.' I was then asked, 'Are you a *committa* (insurgent)?' 'Yes,' I replied. 'Did you go to Tchirpan with insurrectionary motives?' 'I did.' 'Have you read letters relating to the insurrection?' 'I have.' 'Have you read newspaper accounts?' 'Yes.' I replied in fact to all the questions they put, just as they desired I should. My examination

concluded, I was removed to another cell, and remained there in a stupefied and half conscious state for two days and nights; and thinking I might die from the treatment I had undergone, a doctor was sent to me, who in about a week succeeded in bringing me round. After this I was confined in a chamber with sixteen or seventeen other men; I, on account of my enfeebled condition, being allowed soup, while all the rest had only bread and water provided them.

"I remained there fifteen or twenty days, and then I was brought before a mixed Turkish and Bulgarian commission, under the presidency of Selim Effendi, of Constantinople. When I was re-examined before this commission, I stated that all I had before confessed to was extracted from me under torture, and was not true. The first commission then attempted to show that I had not been subjected to torture at all, but the new commission made a strict inquiry, and, upon the evidence of Turkish witnesses, themselves ascertained the full circumstances under which my confessions had been made. About 1200 men in all were arrested and confined in Eski-Zaghra on suspicion of being implicated in the rebellion at the time the new commission commenced its sittings, 320 of whom were confined in one cell; the majority were priests, schoolmasters, and the leading men of different villages.

"For four days the new and old commissions were at issue with each other, the former accusing the latter of unnecessary acts of violence and torture, for which they wanted them to be punished, but as the old commission had amongst its members the most influential Turks of Eski-Zaghra, a compromise was effected and the matter smoothed over, the majority of those accused being released, and ninety sent to Adrianople. Out of the latter number seven men were hung on the 29th of May, two men died of hunger in prison at Adrianople, and one man had his arm and leg broken from blows with guns and sticks while under torture at Eski-Zaghra. I was kept in prison at the latter place till the 24th December, 1875, and then removed to Adrianople, where I was confined in the same cell as common criminals, and fed like them—on bread and water—until my release in September, 1876. C. D. was, with a few others, sent to Constantinople for trial, and I am informed he is now a teacher in one of the Sultan's Colleges in that city.

"As regards the 1875 insurrection, a rumour was spread in the district of Eski-Zaghra a year ago that a revolution would take place, the scene of action being Eski-Zaghra itself. The field of operation, however, was to comprise the towns of Sliven, Yeni-Zagra, Kazanlyk, Tchirpan, Haskeni; and north of the

Balkans, Gabrovo, Tirnova, and some smaller places. The movements of the insurrectionists were, however, betrayed to the Government by spies. Only one village, Elhovo, situated at the foot of the Balkans, was on this occasion attacked with any severity by the Turks, who plundered the village, bound the villagers, and took them to Eski-Zaghra. None of the villages were burnt in connection with last year's insurrection, but several were attacked and some people were killed. Several villages have, however, suffered this year in consequence of what took place previously. The motives for the rising were the cruelty of the zaptiehs, misgovernment, the unjust and oppressive system of taxation, the injustice met with in law courts, the fact that Turks are armed while Bulgarians are not, and the general insecurity of life and property.

"About four years ago there was an attempted rebellion in the Sophia district, but since then no other attempts have been made excepting those of 1875 and 1876. Several previous attempts at insurrection have, however, been made since the year 1828."

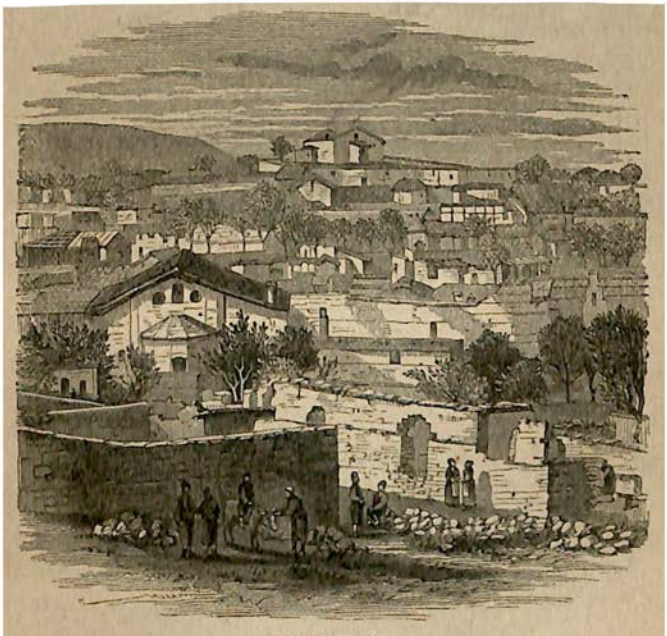
CHAPTER VI.

The pillaging and burning of Peroushtitza—Tatar-Bazardjik: the kaimakam and the arabajees—Bashi-Bazouks.

PEROUSHTITSA is the first burnt village which the few strangers who reached Philippopolis last year generally went to see. Being a sort of show place from its proximity to Philippopolis, the Turks made some appearance of building here, early in the autumn, and when any one of distinction, as Sir George Campbell, went to visit Peroushtitza, the Mutessariff of Philippopolis sent an apothecary over night favourably to impress the English traveller.

This village, which originally contained 350 houses, was the seat of a flourishing wine, silk, and grain trade. It is situated about three hours' distance to the south-west from Philippopolis, the wretched, thoroughly Turkish roads by which it is approached traversing a series of flat or slightly rolling maize fields and vineyards. It lies in the hollow, between

a lofty mountain spur and some low hills, which conceal it from the plain on which Philippopolis is built, so that the village is not observable until you are within a mile of it. An escort of mounted zaptiehs acccompanied our party. Our first visit



PEROUSHTITZA.

was on the 18th of October, and on approaching the village we were met by large crowds of the homeless and destitute inhabitants, who congregated from the fields and other places. Every house in the

place had been gutted and burnt, portions only of charred, crumbling, roofless walls remaining. Those of the villagers who remained had made temporary coverings of straw and thatch over the ends and corners of the crumbled walls, and here, huddled round a handful of fire, they lived and slept on mats or straw, with scanty covering and without a vestige of furniture, while even broken cooking utensils of any description were rare. Some of the women were cooking over a small fire, reared against the sides of their ruined houses, some lying sick without roof or shelter of any kind, others sitting amid the wreck of their former homes, rocking and wailing in heart-broken grief. The whole appearance was sad and mournful in the extreme. We were followed along the desolate streets by a crowd of several hundreds of the villagers, and visited the lower church, into which a number of people had fled for safety, but who were fired upon by the cannon of the troops. We then visited the ruins of the upper church, a white building, in which numbers of the people also had shut themselves up, and from which they witnessed the horrible slaughter taking place in the lower part of the village and church.

The dead had all been buried in heaps in long parallel trenches, in an orchard just outside the village, but the covering of earth was so slight that protruding bones were frequently visible.

The re-building of the burnt houses had partially commenced, but we observed at the time of our visit only about twenty houses with any attempt at a roof upon them, and these were mostly mere temporary thatches.

Wrangel Guigoff, a resident and leading man of Peroushtitza, and before the pillagings the possessor of considerable wealth, informed us that before Easter rumours were current that a general movement of some sort was taking place, but no one could tell precisely what it referred to. Some said it was a band of insurgents who were coming, or the "committa" instigating an insurrectionary rising; others that it was a premeditated attack of Turkish banditti, but every one felt it necessary to prepare himself for an expected emergency of some kind, and armed as well as he was able accordingly.

The insurrectionists were always vulgarly spoken of as "the committa."

On the 25th of April, Old Style (7th of May, New Style), hearing of villages being burnt in the neighbourhood, and seeing everybody in the village arming, and in the greatest state of excitement, he and four other chief men consulted as to what was best to be done, and they decided that they would send a deputation to the governor of Philippopolis, asking for troops to guard the village against a dreaded attack from

neighbouring Turkish villages, particularly that of Ousstina, distant half an hour beyond Philippopolis. Instead of sending troops, they promised the deputation, of whom Wrangel was one, that a guard of ten zaptiehs should be sent to Peroushtitza, but they only sent two, and as these said they were leaving their homes without money, the deputation advanced them a hundred piastres each to leave with their wives, and hired a carriage to drive them over to the village. As soon as they reached the village the two zaptiehs, probably from seeing the people armed, refused to remain, but under the pretext of conveying letters, took horses and rode back to Ousstina, promising to return next day. They did not return, and on the third day Wrangel again went to the mutessarif (Aziz Pasha), and complained that the village was without zaptiehs. He was told they could not be supplied with zaptiehs, but that next day fifty soldiers would be sent, and a commission to investigate into the state of affairs in Peroushtitza. It appears that Achmet Aga had in the mean time sent some of his followers to Peroushtitza, to inform the residents that he would send 400 men to protect the village. This offer was declined, and the Turks who brought it were taken out of the village, and put to death by the villagers. Wrangel was kept as a guarantee for the safety of the members of the commission, of which

one member was a Bulgarian, the rest being Turks. The mutessarif did not send the fifty soldiers according to promise. When the commission reached Peroushtitza they selected five leading men of the village, and took them forward to Ousstina, with the intention of bringing about friendly relations between the two villages, two out of the five representatives being left at Ousstina. The commission then returned by another route to Philippopolis, despatching the three Peroushtitza men to their village, with the request that the villagers should give up their arms to the Turks. On the 10th of May the majority of the Peroushtitza men went out of the village, to give up their arms in accordance with the wishes of the commissioners, but the Turks and Circassians from Ousstina and surrounding villages, who had meanwhile mustered to the number of 5000 or 6000, instead of receiving their arms from them, began firing upon the Peroushtitza men, driving them back and pursuing them into their village, which they then proceeded to pillage and burn, the sacking continuing for three or four days.

On that day Wrangel Guigoff was imprisoned in Philippopolis, and does not know precisely what happened afterwards. He was kept in confinement for about five months.

The details of the destruction and rifling of Peroushtitza are described as follows, by two eye witnesses, who say that as the mutessarif, Aziz Pasha, did not send them troops, he gave Wrangel Guigoff a written order authorizing the villagers to arm and defend themselves against the expected attack. In consequence of this order, which they think was filched from Guigoff while in prison, as many of the villagers as could procure weapons did so. When they were subsequently requested to go to Ousstina to deliver up their arms, about 43 men and 450 women and children went there. When a number of others arrived, the Turks gave them notice that those who crossed to their village would be killed. On hearing this those Bulgarians who were going to Ousstina returned to Peroushtitza. The Turks followed them, and as many of the villagers as could do so, took refuge in the two churches. This was on Tuesday, May 9th.

On Tuesday night, many of those in the upper church, who had made loop-holes through the walls of the churchyard, through which they fired on their opponents, keeping them at bay, took means to escape to the lower one, thinking it was more safe. At this time about four persons had been killed. They could not all get in, and those who could not do so, tried to escape from the village. Many were killed during

their flight by the Bashi-Bazouks,* who had now surrounded the place, but others succeeded in reaching the mountains. There were about 600 men, women, and children in the church, and they remained there from Tuesday till Saturday. Those who had arms kept up a fire from within the lower church, and prevented for a considerable time the near approach of the Bashi-Bazouks, who, however, returned the fire from a distance, killing about eighty people, by shooting them through the church windows. Cannon balls were also fired into the church through the windows, and numbers of people were killed by these also. Amongst other incidents, they noticed one man who was in the lower church committing suicide by shooting himself, after killing his wife and two children. All those within suffered from the intense heat and thirst. They never thought of hunger. Many who attempted to go out of the church for water were at once shot by the Bashi-Bazouks. During the time of their being in the lower church three women were sent to tell the commanders, three

* Bashi-Bazouks were the inhabitants of Turkish villages neighbouring to those destroyed. They were therefore in a position accurately to mark their victims, and from their local knowledge could select houses for burning or plunder, according to the dictates of caprice or revenge. They were collected in bands under the leadership of influential non-military commanders, for the specific purpose of ravaging the Bulgarians, and were disbanded as soon as this work was accomplished.

brothers from Rotroushlon, Achmet Aga, Smil Aga, and Adil Aga, that the villagers would surrender. All the three women were shot on their way back, and this terrified and unnerved the unhappy residents, who saw them killed from the village.

On Saturday, the 13th of May, a young man of the village brought a message from the Pasha, telling them that if they would surrender, and send some of their men with the arms, and place them at his feet, he would forgive them everything, and spare them. No men were found willing to go. Two women volunteered, however, but as soon as they left the church door they were shot down. Soon after this they heard the door of the churchyard broken open; the church door was soon afterwards burnt down, and those within then saw that their opponents were regular troops as well as Bashi-Bazouks. They were brought out of the church without further injury, and taken to the camp, the men, women, and children together. Next morning the men were separated from the others, and four hundred of them were marched to Philippopolis, where they were confined for three months, till liberated by the Consular Committee. The women, numbers of whom were violated, after being kept in the camp for three days, were also taken to Philippopolis, where they were imprisoned in a khan for fifteen or twenty days. About eighty persons

are said to have been killed in the lower church, from 300 to 400 in the churchyards, and in or near the village.

Had it not been for the timely arrival of regular troops, and had the Bashi-Bazouks been uninterfered with, the massacres would have been on a corresponding scale to those at Batak. All the houses in the village were effectually plundered and then burnt.

Situated at the distance of about twenty miles west from Philippopolis, at the terminus of the railway in that direction, is Tatar-Bazardjik.* It is built on the same plain as Philippopolis, and is almost close to one of the mountain ranges skirting the valley. Tatar-Bazardjik is a town of 2832 houses, and has a population of from 16,000 to 17,000 persons, of whom about one-third are Mussulmans, and two-thirds Bulgarians, Greeks, Armenians, and Jews. The Bulgarians, however, constitute the chief bulk of the non-Mussulman population. The chief products of the town and district are timber, wheat, rice, and other descriptions of grain, skins, cattle, etc.

The surrounding country is extremely fertile, but

* No other reason is locally assigned for the prefix Tatar except to distinguish the town from the Bazardjik north of the Balkans. There are, however, well-known instances of towns of the same name on both sides of the Balkans, as Tirnova and Batak, without any distinguishing prefix, whilst there are numerous instances of the same name being given to different places in the same neighbourhood, *e.g.*, Karabounar, Geni-Mahalle, Bania, etc.

is far from being cultivated to its fullest extent. Of Tatar-Bazardjik as a town, little need be said. To a stranger it possesses neither beauty nor attractions of any sort. The river Maritza flows through the place; but the principal business streets and wretched ill-paved straggling lanes, lined with dirty, badly built houses and shops, are in dry weather little else than elongated dust heaps, from the dirt and filth thrown into them; whilst after rain they become perfect mud channels, full of deep holes and quagmires, along which one has to flounder ankle deep in dirt, splashed from head to foot, whilst threading amongst and jostled by crowds of people, passing bullock waggons, heavily laden mules and horses crowding the thoroughfares.

On arriving at his destination in the town, one of the writer's party found that his small leather bag, containing some articles of value, was missing. The Turkish arabajee, or driver, into whose conveyance this and the rest of the luggage was placed, on being questioned pleaded utter ignorance as to its whereabouts.

We went next day to make a complaint at the konak, and were ushered by zaptiehs into the apartment of the superintendent of police, who was seated cross-legged on his divan, absorbed in celestial contemplation, and enveloped in wreaths of tobacco smoke. After mutual salutions *à la Turca*, cigarettes, coffee, and some sweetmeats were handed to us, and

during the imbibition of these we stated the circumstances relating to the abstraction of the bag. He at first seemed disinclined to act, but upon our delicately hinting at a reward being forthcoming, he consented to have the driver of the araba arrested. This was done, and the man, as we expected, simply reiterated his denial of all knowledge of it. We could get no further with the chief commissioner, and straightway proceeded to the kaimakam or governor.* Here we repeated the ceremonials of salutations, cigarettes, coffee, and sweets, and re-stated our case to him. The governor replied that inasmuch as the complaint had not been made the night before, he could not now interfere.

We informed him that this was impossible, as our arrival was not until dusk, and the departments were then closed. He seemed impassive, and disinclined to act; and finding hints at bribery had not succeeded in the police department, some of the party resolved to try what intimidation would do, and told his governorship plainly that if the bag was not forthcoming in course of the day we should apply to the Mutessarif of Philippopolis, and if he failed, to the Grand Vizier, and failing the Grand Vizier, the Sultan at Stamboul, and as a last resource should

* Stated by M. Gallenga to have been a domestic servant of Midhat Pasha. See "Two Years of the Eastern Question."

then appeal to the British Ambassador at Constantinople, and have the fleet brought up instanter.

The governor could not withstand this argument. He rose to an effort for once. Ordering into the apartment a number of zaptiehs, he gave them peremptory instructions to at once arrest and put into prison, not ourselves, as we expected from the somewhat overbearing language used, but every arabajee in Tatar-Bazardjik. The zaptiehs proceeded to put these orders into execution, and we departed to our quarters to await the result. Before we had arrived half-way there, however, we were apprised that the bag and its contents had been given up by a deaf and dumb man, who had been artfully sent with it by the thief or thieves, in order to avoid disagreeable questions and answers as to its mal-appropriation.

We ascertained afterwards that a small bag, containing Turkish gold coin, equivalent to about £200, had not long before been stolen in a similar manner, and had never been heard of since. This circumstance probably causes arabajees to cling somewhat too tenaciously to luggage of this description when the opportunity presents itself.

The above incident shows the summary and wholesale mode of dealing in matters of justice in Turkey, numerous examples of which could be furnished. On one occasion a zaptieh was sent to a distant village

to arrest a wrong-doer. Before he arrived at his journey's end, however, he had forgotten the offender's family name, but he remembered his Christian name. When he reached the village the zaptieh arrested every man in the place whose first name corresponded with that of the man who was "wanted," and taking the whole lot to the konak, said, "See, I have brought you all; you can now select out of them the man you want."

This incident, comparing small things with great, may suggest the remark that if influential persons at home knew from personal experience how truly firmness, and not a mere return of politeness, is effectual to success in Turkey, this knowledge might have led to a different result of our national diplomacy. This trivial story must not be told without the writer acknowledging the great civility of the caimakam in ordering him a carriage on a subsequent occasion, when persons of much greater experience than himself found it impossible to get one without also invoking Midhat's name.

We had brought the only photographer at Philippopolis with us as far as Bazardjik to accompany us to photograph the remains of Batak. He could not, however, be induced to face the journey onwards, and we were therefore deprived of the means of obtaining a correct memorial of this devastated village.

CHAPTER VII.

Journey to Batak—Peshtera—Batak—Achmet Aga's attack—Fate of Trandafily—Mr. Baring's estimate of numbers massacred—State of Batak, October, 1876.

Ἐξ ἀνάγκης ἦν ὁρᾶν ἡμῖν πάντα ταῦτα, οἰκίας κατεσκαμμένας, τείχη περιῃρημένα, χώραν ἔρημον τῶν ἐν ἡλικίᾳ, γύναια δὲ καὶ παιδάρια ὀλίγα καὶ πρεσβύτας ἀνθρώπους οἰκτρούς.—DEMOSTHENES, *De False Legatione.*

BATAK was a thriving village or small town of 680 houses, and had a population, variously estimated, of families doing a flourishing trade in planks and other descriptions of sawn timber. It is remotely situated amidst lofty mountains, and is somewhat difficult of access. Our route was as follows:—Leaving Tatar-Bazardjik, we drove southwards along miserably bad roads to Peshtera, passing *en route* through the village of Radilovo, which was burnt, but is now partially re-built. Peshtera is pleasantly situated in a large hollow at the foot of lofty hills, the sides of which are clothed with shrubs and trees. The valleys are well

cultivated, abounding in vineyards and maize fields, and pastures containing numerous cattle. Peshtera is a thriving little town of about 9000 inhabitants. Owing to the influence and good sense of the then mudir, Mustaffa Effendi, who is now stationed at Otleu-keui, this town was spared the fate of many others. No actual violence was done there by the Bashi-Bazouks, but about 100,000 piastres (£1000) is said to have been extorted from the place by means of intimidations and threats.

Leaving Peshtera, driving was no longer possible; the remainder of the journey of six or seven hours to Batak was accomplished on horseback, the hardy, sure-footed mountain ponies of the district being those employed. Our road or rather "trail" wound nearly the whole of the distance through a rugged mountain defile or gorge, the bottom of the ravine being frequently not much wider than the stream flowing down it.

It was difficult to estimate the height of the cliffs on either side, as their summits were enveloped in mist and cloud, but they could not in some places have been less than from 1000 to 2000 feet almost perpendicular. For wild, rugged grandeur, this gorge equalled in scenic effect and picturesqueness anything the majority of the party had seen before. The track was often a mere ledge, scarped out of the verge of

precipitate crags, while at other times it was over and amongst the large boulders in the river bed.

Occasionally a temporary block took place, owing to huge trees having fallen across the path, but on the whole we made good progress and reached Batak, or rather what remains of it, a little before dark. There is a better, but more circuitous route, than the one we took; the latter is, however, nearest and most direct in point of time.

Batak is situated at an elevation of from 3500 to 4000 feet above the sea, and almost 2800 feet above Tatar-Bazardjik. It is built in a circular basin or amphitheatre, formed by adjacent mountain summits. The surrounding country is chiefly wild forest land, and the neighbourhood is most thinly populated, the villages being very wide apart. Although Batak, like some other villages, had been visited by insurrectionary agents, who had endeavoured, and to a certain extent successfully, to infuse a spirit of revolt against the injustice and vexation they suffered from, there was not, so far as I have been able to learn, any extensive, open, or active rebellion here. The chief, and perhaps only, pretext for the ferocity of the attack by Achmet Aga was an old-standing dispute between Batak and the Turkish village of Yéni-Mahale, concerning the title to some meadows and the ownership of some timber ground appropriated by

the Turks. These disputes led to litigation between the two villages, and a leading man of Batak, called Trandafily, was sent to Constantinople for the purpose of representing the claims of his village, and succeeded in regaining all the rights and privileges justly belonging to Batak. This only seemed to increase the bitterness and jealousy of the Turks, who had always looked with a certain amount of envy on their more industrious and prosperous neighbours.

On Friday, the 5th of May, the villagers saw Achmet Aga's approaching army of more than 3000 Bashi-Bazouks, collected from about twenty-two Turkish villages. Achmet Aga himself led the men raised in the neighbourhood of Dospat; his son those from near Yéni-Mahale; and Mohammed Aga, of Dorkovo, those from seven villages, the chief of which was called Rakitova. When the three divisions reached Batak, they surrounded the village and soon afterwards began to fire upon it.

On the approach of the Bashi-Bazouks, a man was sent out of the village to see Achmet Aga and ascertain his wishes, but he was shot before getting there. Another man was sent next day (Saturday) on the same errand. He was informed that Achmet Aga required the chief man of the village to come to him. The latter went accordingly, and was told by Achmet Aga that he required the inhabitants to

give up their arms and surrender. The messenger returned and informed the villagers what was required. Some of them took advantage of the parley to escape; the rest, mistrusting Achmet Aga, at first refused to consent; whereupon Achmet Aga, after surrounding the village, collected together all the cattle and horses, and then commenced firing at the people in the upper portion of the village, burning their houses, mills, and barns, all who endeavoured to escape being shot down by the Bashi-Bazouks. The residents of the lower part of the village, seeing their townsfolk in the upper portion attacked, sent a messenger to Achmet Aga, to ask why they were being killed, and supplicating him to spare the inhabitants. He requested the chief men of the village to be taken to him. When this deputation of about eighteen persons, amongst whom were Angol Trandafily, his son Peter, and a villager, arrived, they were informed by Achmet Aga that if the residents would give up their arms he would not only withdraw the Bashi-Bazouks from the village, but vowed as he had lived thirty years their neighbour and had eaten bread and salt with them, that if he failed to guard them after they had done so, he would not only become a Christian himself, but his wives also should eat swine's flesh. Upon these assurances, the deputation, accompanied by zaptiehs,

returned to the village—except Trandafily's son, who was kept as hostage—collected the arms and brought them on waggons to Achmet Aga's camp. Upon being assured that all the weapons were brought, he compelled the chief men to show him where the money and treasure were to be found, after which several of them were taken back to the camp, bound by Achmet Aga's orders, tortured, and most brutally murdered.

The slaughter of the elder Trandafily was of the most utter barbarity. After having his eyes gouged out and his teeth drawn, a stake was driven through his body, and he was then roasted alive, in the midst of a circle of women, compelled by the Bashi-Bazouks to remain spectators till his death, whilst another man had his feet, hands, nose, and ears lopped off. Meanwhile there was a rush of Bashi-Bazouks to the ill-fated and doomed village, who commenced a systematic and wholesale pillage, setting fire to the buildings, and slaughtering the now helpless and defenceless occupants of the houses and streets like sheep. As all escape from the village was cut off, and finding the object of the Bashi-Bazouks was murder as well as plunder, a large number of persons took refuge in the church and school, whilst others shut themselves up within their houses.

The church was packed full of people, the majority being women, a great number who were unable to get

into the building remaining in the churchyard, crouching or lying down behind the high stone wall for protection. After butchering all they could find in the streets and houses, the Bashi-Bazouks attacked the church and school. Some of those in the latter were dragged out, robbed, and then killed in the streets, whilst others were similarly treated in the building, which was afterwards set fire to and burnt with the living and dead bodies within it, very few of those who had entered escaping. Almost simultaneously with the destruction and massacres in the school, holes were made in the walls of the churchyard, through which the Bashi-Bazouks fired on those who were within it, and slaughtered all who attempted to escape. Effecting an entrance to the churchyard, they then fired through the windows into the church, and tearing off the slates from the roof of the building, threw burning canvas saturated with petroleum on those beneath; after which they burnt open the door of the church, and entering, first plundered and then systematically butchered in cold blood the greater number of the helpless victims in it, afterwards setting fire to the church, which, however, was only partially burnt.

The sacking of Batak lasted for several days, the object, in addition to that of pillage, being to exterminate the male residents, the women who had been

spared being outraged, and frequently either killed afterwards, or carried off to Turkish villages.

It was the practice of some of the Bashi-Bazouks whenever young men or women were captured, to ask them if they would become Moslems. Those who consented had turbans put upon their heads and were spared, being sent outside the village to the camp of the Bashi-Bazouks. From 200 to 300 men and women accepted this alternative, and by that means escaped slaughter. It is estimated that over 1000 persons were in the church alone at the time of the massacre, the majority of whom were butchered. The precise number killed additionally in the school and in the streets and houses of Batak is not known, but all eye-witnesses concur in fixing the number at not less than 3000, while some estimated the loss of life at 4000 persons.* Mr. Baring places it at 5000, as is well known.

To this estimate exception has been taken by those who, with stronger proclivities, have had any amount of time to attack Mr. Baring's calculations as to the numbers massacred. His calculations, like his reports, were made under pressure of time, but with a judicial impartiality for which he has hardly received suffi-

* Mr. Layard, in the Blue Book on Turkey, No. 26, gives 3500 as the latest calculation (page 114), Mr. Stoney's average number of members of a family at Batak being 6·2; but Mr. Baring found more than one family lived in the same house, before the massacres.

cient credit. He places the number of those massacred at Batak at 5000, basing his calculation on the number of houses destroyed, and allowing ten inmates to a house. The exact number killed, which clearly can never be indisputably established, is not material to the criminality of those who ordered and those who conducted a massacre which Mr. Baring stigmatizes as perhaps the most heinous crime that has stained the history of the present century, Nana Sahib alone, he should say, having rivalled their deeds.

In 1875 an Englishman spent a month at Batak, and I met and conversed with the dragoman who attended him. He said the population then was about 9000. In October of 1876, when our party visited Batak, the population, mostly huddled together in huts extemporized with boards, was stated by Mr. Clarke, the American missionary, who was then building the hospital for the Central Relief Committee at Constantinople, to be only 1700. The mortality, he stated, was then at the rate of about fifty a week, rain and cold having set in, and no sort of blankets, clothes, or covering of any kind, and no needful aid, having at that period been supplied. Some of the former inhabitants may no doubt have left the place, but there seem no grounds for supposing that Mr. Baring's calculation of the numbers massacred was

not as near the mark as any other. In the huts of boards, averaging ten feet by twelve, there was found an average of eleven human beings living together. Mr. Baring's calculation is based, as before stated, on the hypothesis of each house containing ten inmates. This estimate has been criticized as appearing to some too high; but assuming it to be quite fair, and the conclusion arrived at by him to be correct, there is still a margin of more than 2000 persons to be accounted for in migrations, deaths from disease, etc., out of a population of 9000. Batak is an extremely isolated place, and there was no evidence of Batak people being found in numbers in any other village. Eighty young women and children were taken from Batak to Nevrokop and other Turkish villages. (See Baring's report, and Consul Blunt, No. 762, 927 in Blue Book on Turkey, No. I., 1877.) Some of the inhabitants came last year from Batak to Philippopolis, where we saw them in December as recipients of the charity of the Consular Committee, who were at that time supporting from different places 2400 widows and orphans. The Turks had built seven rooms at Batak at the time of our October visit. The part of the hospital completed was used then only for the purposes of the American Mission. We afterwards heard that the Central Relief Committee promptly forbade this when they heard of it.

The plan of Achmet Aga, in wreaking vengeance on Batak, was common to the other local leaders of neighbouring Bashi-Bazouks in their operations elsewhere. His acts differ from those of other local leaders only in the extent of the slaughter, and in his carrying treachery and brutal cruelty to a more extreme excess. There were no regular troops with him, and when it was objected by his advocate in his trial at Philippopolis that he ought to have been tried by a court-martial, the commission, pre-advised of the objection, received orders from Constantinople to overrule it. Being a man of lower position than most of the other leaders who plundered the towns and villages—they, in the more important cases, being officers of the regular army—it was imagined the Turkish Government would make a speedy example of Achmet Aga, in reply to Lord Derby's despatch. Whereas, however, it took only three hours to condemn to death fourteen Bulgarians for alleged complicity in the insurrection, who were all hanged, the trial of Achmet Aga was still dragging its weary length along when the Conference was sitting. Chefket Pasha, who had been tried by another commission before Christmas, had just been acquitted, a decision which was subsequently confirmed at Constantinople.

After sacking Batak, Achmet Aga went past Pesh-

tera to Bretzigovo, intending to pillage and burn this place also; but finding the regular army already there, he turned back and did not burn any other village.

The pecuniary losses at Batak were very great; more than 600 houses and 400 barns were burnt, 240 saw-mills destroyed, beside which they had stolen from them 7000 sheep, 800 horses, 2000 cows, 1000 yoke of oxen, 800 goats, 900,000 okes of grain 30,000 okes of iron, 5000 waggons of hay, besides their furniture, jewellery, and cash, etc., etc. Great as was the pecuniary loss to the suffering inhabitants, the loss to the State is no less severe, for it is estimated that at Batak the Government duty on timber alone will be less this year by £8000 than in previous years.

Batak was formerly a flourishing village of 680* houses and a population of about 9000. At the time of our visit to it in October last, every dwelling in the place had been reduced to a crumbling and charred heap of blackened ruins; the town was a perfect wreck, the impression presented on walking through the place being that an immense weight had been hurled upon the buildings and crushed and battered

* If the houses in Batak were under 700, and the population 8000 or 9000, which calculations are the result of the concurrence of the best authorities, may not the explanation be that inhabitants of adjacent buildings have been included in the total of the town population, as we found the case in other instances?

them into shapeless mounds of loose stones. Nowhere was there a whole wall left standing. Comparatively few houses were then being re-built.

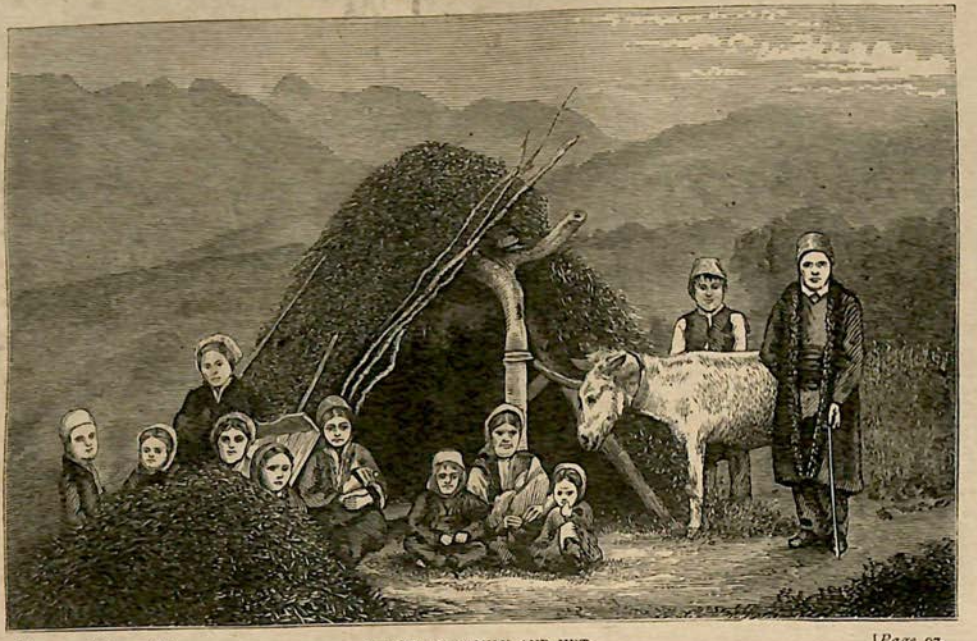
Crouching over their ruined houses were groups of poorly clad, half-starved homeless women, with tear-streamed visages, perpetually swaying the body to and fro and uttering throughout the live-long day a low, mournful, wailing, heart-broken dirge over their slaughtered relatives. As we walked along the desolated streets we were everywhere followed by a crowd of as patient, docile, harmless-looking a people as ever lived, their spirits long ago broken, showing no more signs of viciousness or capability of political intrigue than so many sheep. Some would point out the site of a demolished residence, or the spot where a husband, a father, or a brother had been slain, or a sister or a child cruelly slaughtered, with significant but unmistakable gesticulations and signs indicating the mode adopted to butcher those near and dear to them.

We took up our quarters in the hospital then in course of building by the Constantinople Relief Committee, under the supervision of Mr. Clarke, the American missionary. This building will accommodate a good many sick people, but with the exception of one little girl, whom we found dying and took there, it had not as yet been made use of for the sick.

The Turkish Government promised to build fifty-eight new houses. The number actually erected was seven and two fair-sized rooms, and these and the hospital referred to were the only buildings, properly so called, which had a roof on. There were 1700 people left in Batak, one-fourth of whom were men, and the rest women and children, and these were principally "housed" in small hovels made of boards, reared up on end like a house of cards, in size not more than ten or eleven feet square by five or six feet high, and both window-less and chimney-less. We visited many of these small cabins, and took estimates of the size of each. One, only nine feet square, contained two widows and fourteen children; the husbands had been killed by the Bashi-Bazouks. Another hut, eleven feet square, contained three men (one of whom was ill), one woman, and four children. A third contained three women and eleven children, the size of this hovel being twelve feet by thirteen feet, and six feet high. The average number of occupants is about nine to each. Such a thing as furniture did not exist, the only articles seen being bundles of tattered clothes and sacking, which, laid on the mud floor, serves for bedding, and a few damaged earthen jars and pots. The fire for cooking and warmth was made after the "bedding" was removed, and the smoke escaped by

the same means as that by which the rain entered, that is, through the chinks between the boards.

The following is an inventory of the contents of a hut six feet each way in size, and in which were a mother and three or four children:—An old sack lay on the floor, on which were laid a sick child, a small tub, some straw matting, two or three jugs, a stone water-bottle, a sack with some corn in it, a small bundle of ragged clothes, some sticks of firewood, and a small fire burning in the middle of the floor. The same inventory would almost suffice for the majority of the remainder, minus the tub, which was the only one which we saw at Batak.



From a photograph.] BULGARIAN FAMILY AND HUT. [*Page* 97.

CHAPTER VIII.

Batak—Story of the Priest's son—Story of Trandafily's son and wife, and others—Return to Peshtera—Turkish hospitality and its sequence.

THE following stories, taken from the mouths of those who witnessed and themselves experienced some of the horrors of that dreadful period, will in a faint degree illustrate what then occurred:—

Theodore Popè-Neshoff, son of the priest, said:—There was a law case with respect to the right to cut wood from a neighbouring forest, which had lately been settled by the Court at Constantinople in favour of Batak. Batak traded in timber, and had various saw-mills. The Bashi-Bazouks of Achmet Aga are said to have come from as many as twenty-two different villages. On the Friday they burnt the mills round the place. The people sent a supplication to the Bashi-Bazouks, but they killed the bearer and then burnt the barns. Those in the lower part of the town were induced to give up their arms. When those

in the upper part saw the flames burst forth from the houses below, they also gave up their arms; no sooner, however, had they done so than the Bashi-Bazouks killed them one by one. The women flocked round his father and other leading men in the church. They sent two persons to Achmet Aga to ask, "What do you do this for? We are subjects; we ask you to protect us."

Achmet Aga said, "Thirty years have I lived by you; I will guard you." To confirm this he said, "May I become a Christian and my wife eat swine's flesh, if I don't protect you."

They then agreed to deliver their arms. They were taken in waggons by eighteen men—the last they saw of them. Then half an hour after, the Bashi-Bazouks began to burn the rest of the town. He went to his father in the church, kissed him and took his farewell, agreeing that it was all over with them. His father told him what money there was belonging to himself and his wife in case the son survived, who then went into the church to his wife and child, whilst his father remained in the school. The women in the school told him the Bashi-Bazouks took out his father's eyes, dismembered and disembowelled him, and killed the schoolmaster; then, after considerable slaughter about the school, they went to the church and made holes in the wall round the

churchyard, in which a large number of people were congregated.

When the shooting commenced those who were in the churchyard crowded into the church. His wife was shot in the shoulder; he found the child coiled up at night in the church. He went out of the church by the priest's door, a small entrance. He lay there as if dead. Seven bodies fell over him, he guarding his mouth so that he might have space to breathe. During the time he lay there the Bashi-Bazouks entered the church and massacred many. In the school-house there were more men massacred. A good many people were left in the church.

On Monday the Bashi-Bazouks came and asked them to come out, with the usual assurances. He crawled towards the wall by a tree in the churchyard. He saw that all were massacred as they came out of the church. He doubted whether to go or stay. He consulted with a friend, who went to the school and was cut to pieces. He stayed.

He met another friend, who advised him to become Mussulman as his only chance. He said, "Shall I give up my nationality?" His friend jumped over the wall and said, "I am yours," meaning, "I turn Mussulman," and saved his life.

His wife said, "Let us go out; perhaps we shall be saved too." They saw their child; she said, "See how

God has saved it." She took the youngest child; she said, "Shall I save my life or the child's?"

He was weak from lying under the bodies all night. He saw Achmet Aga ride back on his white horse. He said, "Don't fire." The Bashi-Bazouks twisted his arms and asked for his money, which he gave. They took him, and the women looked on to see what would be done. He saw people wounded and dead everywhere, and the Bashi-Bazouks taking their ornaments from the women. As he came up he saw his mother, who went to the village fountain to drink. They asked her for money, and she gave thirty liras and more in a stocking belonging to his sister, who was taken by a Turk to Orsina.

He got off with the women, who wound stuff round him and sat upon him to prevent him from being seen, and they passed the night in this way in the rain, outside the town. All the women left were there. They made huts as best they could, and gathered inside them. Achmet Aga told them they should be rayahs again, not rebels, and on the faith of this often-broken word they remained. Notwithstanding this the soldiers came and took the inmates to the church except himself, as he was supposed to be wounded and a cripple. He told Achmet Aga he had forty liras, and two other persons told where their neighbours' pots were, and had money hidden, which they would show

if their lives were spared. All the rest, except a few who escaped, were killed at the church; he heard the guns. Some who fled were pursued and shot. Some Turks came and tortured him to give up his money; he had already given it up. These women were tortured also. The Turks asked where the houses were with money. In order to avoid being murdered they told them imaginary places. This, however, did not save their lives. The Turks finished by killing them.

He found they could not remain there, so he went off first, on the understanding that his mother was to follow. He went to a mill and slept there, where he found some women and a fire. They told his mother to go to a Turkish village where was a friend of his, a Turk, and ask him to save them. After his mother went to the village a woman came and told them gipsies were coming to murder him, so the women covered him up and put children to sit on him. A wounded man came in before the gipsies arrived, and the women begged them not to kill him because he was wounded, so they left him alone. Whilst the gipsies were there they discovered a foot; they were going to look after it, but the women said a woman was lying-in there, and they left the mill.

After this narrow escape, the women dressed him in women's clothes, and he was eventually taken up

as a rebel; was carried to Tatar-Bazardjik, thence to Philippopolis, and after forty-two days' imprisonment released.*

Stephen Trandafily, of Batak, and the son of Angol Trandafily, who was impaled and roasted, says that the first intimation he had of the approaching troubles was when they observed the burning of neighbouring villages. On Friday after St. George's Day (the latter day was on the 23rd April, O.S.) they first saw the Bashi-Bazouks under the command of Achmet Aga, more than 3000 men having been collected under the joint command of Achmet Aga, Moulla Ali his son, and another commander, Mohammed, of Dorkovo. When the three divisions neared Batak, they surrounded the village, and began to fire. At the approach of the soldiers the villagers sent a man to meet Achmet Aga to ask him his wishes; before he reached his destination, however, the messenger was shot. A second man was sent on the same errand on Saturday, and he was told that Achmet Aga required the head man of the village to see him. The head man went accordingly, and was told that the villagers, a number of whom were armed, were required to give up their weapons and surrender. He returned to the village and informed them of this,

* For inquiries after Neshoff's sister see Blue-Book on Turkey, I., 1877, pp. 762, 977, etc.

whereupon the arms were put in waggons, and taken out of the village to Achmet Aga's camp. Achmet Aga, having obtained the arms, then requested the chief men of the village to be sent to him. When these men arrived at the camp of Achmet Aga they were asked whether all the arms had been sent, and on their assuring him they had, he kept the head men as prisoners, and ordered half of the Bashi-Bazouks comprising the three divisions to remain outside the village, whilst the rest were sent into Batak. He then compelled the head men, amongst whom were a villager called Vrankova, Trandafily's father, and brother, to accompany him over the village, and to show him where the money and treasure were, and after they had done so they were killed by his orders in the most brutal manner; Vrankova and his brother being beheaded, whilst his father (against whom there was a grudge, because he had succeeded in causing the restitution of some meadows and timber ground claimed by a Turkish village to be made to the Batak people), after having his teeth and eyes taken out, was staked through the body and roasted.

After the Bashi-Bazouks surrounded the village, they first began to collect and carry off all the cattle, after which they commenced rifling and setting fire to the houses and barns, and killing all the people they

met in the streets. As soon as he saw the village on fire he, together with several other men and women, fled from the place. They were pursued by Bashi-Bazouks, who shot down three men and one woman who were accompanying him, whilst he made good his escape to the mountains. He remained concealed in the woods, wandering about from place to place for safety, for nearly four months, and for days together his only food consisted of weeds, the leaves of trees, and roots. His wife and family remained in the village, but after hearing of the torture and death of his father, they also succeeded in escaping to the mountains. His house, which cost £2000, was burnt; everything he possessed has either been destroyed or stolen, and he is ruined in body and mind.

The wife of one of the murdered head men of the village, who went out to meet Achmet Aga, and a witness brought against the latter at the Philippopolis commision, says :—

"I went to the camp of Achmet Aga at Batak with my husband, Trandafily, and his son Peter, who had been sent for by Achmet Aga. When we approached, the Bashi-Bazouks turned aside and formed themselves into a lane, through which we had to pass into Achmet Aga's presence. When we came up he smiled and said, 'Now I have caught you here, you must give up your arms.' He then told my husband

and Trandafily to go back to the village and tell the villagers to give up their arms, promising if they did so, that he would send his Bashi-Bazouks back again, all excepting forty or fifty, while he would have a little talk, and spend the night with the deputation on their return. My husband and myself and the elder Trandafily went back to Batak, accompanied by five zaptiehs, while Trandafily's son Peter remained behind with Achmet Aga. The villagers consented to give up their arms, and a waggonful was sent to the camp, and soon after two others, making three waggonsful in all, and we went back with the zaptiehs and one of the waggons.

"When the arms were brought Achmet Aga asked whether those were all, and being informed they were, he produced a rope and gave orders for my husband, Trandafily, and his son Peter to be bound with it. Their hands were tied behind their backs, and they were then given up to Achmet Aga's son, Moulla Ali, and his son-in-law, and ordered to be taken away. I followed to within a short distance from the river, and saw the head of a young man cut off there. I was not allowed to go any further. After a while they brought the clothes of my husband, and Trandafily, and his son. I then ran to the river, and saw my husband and Peter Trandafily killed, my husband's head being almost severed from the body. I saw

Trandafily, the father, with a stake driven through his body, his teeth and eyes taken out, and a fire burning underneath him. He showed no signs of life, and there were no bullet marks or cuts to be seen. He was naked as far as his waist, and I saw no marks there. His lower limbs were burnt and charred. His body was lying sideways, his head touching the ground. His hands were crossed, his rosaries were laid on them, and his eyes and his teeth were placed close beside him. These had been taken out before the staking and roasting.

"I went back to my house with my children, and while I was suckling my baby I heard three guns fired outside in the courtyard. I went to look what was the matter, and saw some Bashi-Bazouks coming. One of them snatched my baby from my breast, and threw it at the feet of a horse standing near. They then stretched my arms out, and began torturing me with their daggers for money, saying, 'Para, para.' Some of them pointed their knives towards my breast, others feigned to cut my nose and lips. I gave them all I had, and after that they stripped me naked. They then killed my baby by cutting off its head. I became frantic, and said to them, 'Now you have killed my husband and my baby, kill me also.' They said, 'We will sell you to the gipsies as a slave.'

"They then took me to Achmet Aga's camp, on

the way to which I obtained a piece of cloth as a covering, and was left there with another woman. Achmet Aga went soon after to attack the churches. I distinctly heard Achmet Aga order my husband and the Trandafilys to be given over, and he told them what to do.

"I could give you further details if you wanted them at another time, but I dare not wait longer now. My movements are watched by spies, and I should be afraid to be out after sunset, as my life is constantly being threatened by Turks."

THE STORY OF BOUSIL ANGOLOWITZA,

The daughter-in-law of Angol Trandafily, and who was a compulsory spectator of the crime, thus describes Trandafily's murder:—

"My father-in-law went to meet the Bashi-Bazouks when the village was surrounded, and saw Achmet Aga, who said he required the weapons to be collected from the villagers. Trandafily went and had them collected. After they were handed in, he was shot at with a pistol, the ball from which grazed his eye. I then heard Achmet Aga give the order with his own lips to impale and roast Trandafily. The words he used were 'Shìshak aor,' meaning, in Turkish, to put on the spit—such as the slices called 'kabobs.' They then took from

him all the money he had, stripped off his clothes, put out his eyes and his teeth, and impaled him slowly, until the stake came out of his mouth; after which they roasted him on the fire, he being then alive. He lived for half an hour during the awful event. I was quite close to Achmet Aga at the time. A number of Bulgarian women were present besides myself. We were encircled by Bashi-Bazouks, who hemmed us in on all sides, so that we were made to see what was done to Trandafily. They thought he had more money concealed and was unwilling to give it up, and therefore they tortured and killed him. That was one reason.

"At the time this took place, the son of Achmet Aga took my child from my back and cut it to pieces with his sword before my eyes. Trandafily's charred remains were left lying there a month, and were then buried."

Out of seventeen members of Bousil Angolowitza's family, eleven were killed during the massacres. She would have been killed also, but having some money with her, the Bashi-Bazouks, when they found it, spared her life.

The above statement was confirmed by another woman, who was also present at the time, and who saw Trandafily massacred. The latter further stated

that she was in her house with several members of her family and some friends when the Bashi-Bazouks entered the village. Some of them came to her house, and bursting open the door ordered the inmates to come out. The men who were within did so, but as soon as each one reached the door his head was cut off by Bashi-Bazouks remaining outside. Five of her brothers were thus killed, and of all the men in the house not one was left alive. The Bashi-Bazouks then entered, saying to the women, who began to scream with terror, "Don't be afraid; we only want your money." With that they began to search and to rob them, after which they and other women were taken into Achmet Aga's presence. Achmet Aga told them they were safe, and promised that they should not be injured, but as soon as night came he and his men seized the best looking of the women, and took them to their encampments, selecting six or seven for himself. This continued for several successive nights. Of the women and young girls thus taken, many were eventually murdered after they had spent more nights with the Bashi-Bazouks.

T. C., twelve years of age, was taken up the hill by the Bashi-Bazouks, together with his father and mother, and five brothers and sisters. They were told nothing would be done to them if they would only go quietly. As soon as they got to the

top of the hill they were surrounded by a crowd of Bashi-Bazouks, and he saw them cut off the heads of his father and mother. They then did the same to his sister and a brother. Two of his other brothers ran away, but the Bashi-Bazouks pursued them and killed them near the church. They said he was to bend his head the same as the others had done, and he did as they told him. He received a blow on the back of the neck from a long knife, and fell down senseless amongst those who had been previously killed, remaining there motionless from pain and fear for three days. At the end of that time he moved his head, when a little girl noticed him, and seeing he was still alive, pulled him out from amongst the dead bodies. They then went away together; but as all the houses in Batak were burnt, they walked all the way to Peshtera, a small town six hours distant by horseback. When they were hungry they ate the berries growing on the trees.

The Story of T. G., of Batak.

"You ask me about the wound in my right shoulder. It was from a bullet which entered just below the shoulder-joint, and came out at my breast. I suffer great pain still; and only yesterday small pieces of bone came from the wound. Yes; I will tell you how it happened. When the Bashi-Bazouks

entered our village, I was in my house, and remained there till the Sunday after St. George's Day. When I heard the chief men of the village had been killed, and that the Bashi-Bazouks were killing the people as well as robbing them, I fled with my family and a great number of others towards the church; and as we ran I saw some going for safety into the school, others into better and stronger houses, whilst others rushed along the streets trying to get out of the village; the Bashi-Bazouks, who were in great numbers, chasing and slaughtering the villagers, who had given up their arms to Achmet Aga and were quite defenceless, in all directions. I managed to get into the church with my three children unharmed; and as near as I can tell there were about 1000 men, women, and children in the building, which was crammed full; the greater number, however, were women and children. A great many persons who could not enter the church remained outside within the churchyard. We got into the church on Sunday morning, and about four o'clock on Sunday afternoon the Turks, after they had killed those in the houses and the school, came to attack us in the church. We heard them firing outside; they then set fire to the door, and at last burnt it open; and while some were doing this, others were firing their guns and pistols into the church through the windows, amongst the people,

another set of demons getting on to the roof, and after tearing off some of the slates, throwing down upon them blazing rags and pieces of canvas steeped in naphtha.

"After a while the Bashi-Bazouks began to enter the church, and then I was horrified to see that, after robbing the people one by one, they finished their work by killing their helpless victims, usually by cutting off their heads. My position in the church was near the altar, at the furthest end from the door; and I could see, whenever I had courage to open my eyes, the dreadful work going on in the other parts of the building. I had my three children near me, two being folded in my arms, and the third by my side. My youngest child was shot while in my arms by one of the guns fired in at the window, and I laid it down dead on the floor. In a very short time afterwards my second child was shot through the body, and the same ball which killed it went into my shoulder and caused the wound you now see. I fell senseless amongst the corpses and remained thus for two days, that was till Tuesday. On that day I revived and regained my consciousness. Only a few had escaped slaughter out of all who were in the church. Nearly all the men were killed, a few like myself escaping by being wounded only and left for dead. Some of the Turks told other Turks that they

ought only to kill men and boys, and to spare the women. About one hundred women escaped from the church, while the men were very few. The women were outraged just outside the village and at the camp.

"The Bashi-Bazouks, I believe, at last got tired of the killing, and a number of women and children were left unslaughtered and were conveyed to the camp and to the Turkish villages. My remaining child was taken there with the rest, but she has since been restored to me. My wife was taken to a Turkish village. When I got up I saw nothing but corpses around me, and I was obliged to step over piles of dead bodies and amongst pools of blood all my way out of the church and churchyard, and even after I got out into the streets. I managed to get away to Peshtera—the small town you had to pass through at the foot of the mountains, six or eight hours off. I think that about 2000 persons, chiefly men, were killed in the church, the churchyard, and school, but cannot tell for certain. Of those who were in the school hardly any remained. Some were taken out and robbed and killed in the streets, and others in the building itself, which was afterwards burnt. As to the future, I don't know what I am to do. I dare not think about it: my business and health are ruined; my house and furniture, my barns, my cattle, my grain,

everything I possessed has been either destroyed or stolen; the wound in my arm prevents my doing any work if I had it to do; and the clothes in which you see me are almost the only things left me in the world."

G. J., of Batak, a beautiful girl sixteen years of age, who became nominally a Moslem, says that she took refuge in the church with the others, and was by her elder sister's side. After the building was broken open and the plundering and slaughter commenced, three Bashi-Bazouks dragged her from her sister, and forcibly conveyed her to the house of a Turk called Ahmed Bozali, of the village of Ousstina. She remained one night with him, and then escaped for protection to the house of his uncle, and stopped there a week. She wanted to engage herself somewhere as a servant, but was informed she was not a servant but a slave.

Ahmed, a man of resolution and determination, sought out her hiding-place, and telling her he intended not to let her slip him again, gave her the choice of two alternatives: one was to become a Moslem and his wife No. 3, the other was, in case she declined this offer, to prepare for instant decapitation, as he should cut her head off there and then.

She chose the former. Certain mysterious rites

were performed, a nuptial ceremony *à la Turca* was gone through, she was robed and veiled in Turkish dress and yasmac, joined Ahmed's harem, and lived with him till within about six weeks previously to the period of her communicating her story to us at Philippopolis in December.

After the consular investigations she and her quasi "muchly married" husband were brought to Philippopolis, and she thinks he is now in prison there. He is said to be a young man and a Pomak, *i.e.*, a descendant of renegade Bulgarians, who in former times adopted the Moslem faith. She says there are two other Batak girls at present living in compulsory concealment in Turkish houses in Philippopolis. They are called Stoyanko and Ivanko, and are from eighteen to twenty years of age. Sophia Vrankova, the witness against Achmet Aga, was sent to recognise the three girls, who were dressed in Turkish costume, but the Turks tried to drive her back as a "giaour." The two other girls were removed and their precise whereabouts are now unknown.

G. J. says the zaptiehs often threaten to kill her for becoming a Moslem and then recanting; she is afraid to stir out of her house alone, and dare not on any account be seen out after dark even in Philippopolis.

During our visit to Batak an incident occurred which is perhaps worth recording. It was customary for the poorly clad, bereft starvelings, the greater number of whom were women, to congregate in considerable numbers in front of the almost completed hospital, awaiting the bestowal of soup. As Captain Hanna and Mr. Gledhill were leaning one day on the rail of the raised balcony forming the front of the building, and contemplating this crowd, they observed an unusual excitement amongst the usually unimpassioned assembly, the commotion being caused by one or two of the women springing upon and seizing a powerful-looking Turk who was then passing.

The latter, after vainly trying to shake himself free, began to strike out with his clenched fists, but seeing more women tenaciously closing round him, he drew a weapon from his girdle. Fearing a catastrophe, we rushed down, and laying hold of the Turk prevented further mischief.

Upon questioning the woman who had first assailed him, it appeared that she had recognized in the coat the Turk then had on, a garment that her husband was wearing on the day he was killed, at the period of the massacres, and she charged the wearer with being her husband's murderer as well as the robber of his coat. Knowing that any summary or

extreme measures, however justifiable, taken against the Turk would be retaliated with tenfold force when the unfortunate woman should be left to herself, it was considered to be the most prudent thing to allow him to depart with the coat.

We came from Batak by a different route to Peshtera. The portion of country through which we returned was thickly wooded with beech and oak. Bears, wolves, wild boars, and deer, are the principal larger animals hunted. Eagles, vultures, pheasants, and other descriptions of game are also plentiful.

At Peshtera the gentlemen of the party were quartered at the house of a most hospitable Turk called Ali Molla. We occupied two rooms, in one of which we ate *à la Turca*, and in the other slept ditto. The mode of dining was as follows:— At one o'clock Turkish time (7 p.m.), a round bright metal tray three feet in diameter was brought in and placed on a low stand on a mat in the centre of the floor. We sat down on the carpet around the tray. The napkin was a long continuous one, encircling the tray, a portion for each person. Placed near the outer edge of the tray, opposite each guest, were a wooden spoon and a slice or two of the coarse brown bread of the country. An attendant brought a dish of food and placed it in the centre of the tray, upon which each had to eat with his spoon and

fingers, all eating out of the same dish until it was finished or we were satisfied, when a second dish of a different kind was brought. We had ten or eleven courses at dinner, commencing with a bowl of soup, after which followed an *entrée* of extremely well-dressed cheese, then fowl, then fowl again differently cooked, after this goat's meat, then a bowl of goat's milk, followed by round balls of minced meat, *pilaf* (rice cooked with butter), a dish of butter, then preserved fruits, grapes, and apples, finishing with sherbet, Turkish coffee, and cigarettes; altogether a most elaborate repast, and a great contrast to our recent Batak experiences. In the sleeping apartment a "divan" extended round three sides of the room, and upon different portions of this, beds for each were laid.

Our Turkish host and entertainer, a timber merchant at Peshtera, was a tall handsome man, with much dignity of deportment, and clad in the loose flowing garments of the East. His generous treatment when we arrived wet, hungry, and fatigued at his house, after our seven or eight hours' horseback ride from Batak, and during our stay with him, was kind and hospitable in the extreme, even to the length of tendering the use of his own wardrobe while our drenched habiliments were being dried.

Our host and the entertainers of the rest of the

party, before we took leave, called us together and gave their explanations of the massacres at Batak. They asserted they were provoked by Bulgarians roasting Turkish children at a neighbouring village to Peshtera. Lady Strangford and Mr. McGahan thereupon made an excursion to investigate this story, but when they returned Mr. McGahan assured us there was no foundation for it. His dragoman was an Armenian Jew. It was obvious that if there had been any foundation for the story it would not have been told for the first time to us.

Leaving Peshtera, we returned to Tatar-Bazardjik, and the following day got back to Philippopolis, from which place we subsequently took fresh routes.

CHAPTER IX.

Journey to Panagurishte (Otleu-keui)—Priest of Salapitza and zaptiehs —Kavakdere—Scraguiol—Manner of life and living—Ivardjik—Streltza, an unvisited place, arrival at Otleu-keui.

On the 1st of November we started from Philippopolis for that portion of Roumelia of which Panagurishte (Otleu-keui* in Turkish) is the centre. As our journey was likely to occupy some time, and we had to penetrate a wild and unsettled district seldom visited by Western Europeans, our route, moreover, taking us through a series of devastated villages, the extent of the sufferings and requirements of which little was authentically known, it became advisable to provide a special outfit for the expedition. Accordingly horses were purchased at Philippopolis, where we procured cooking utensils, consisting of frying-pans, some tin plates and cups, some knives, forks, and spoons, a saucepan, tea and coffee pots, together with sugar, tea, rice, flour,

* This place is variously spelt.

as also a stock of wraps and blankets, waterproofs, medicines, etc. Mr. Gorbanoff, a Bulgarian gentleman, who was the first student who took the degree of B.A. at the Robert College, kindly volunteered his services, and accompanied us as interpreter. Our

BULGARIAN PEASANT.

escort and guides were a couple of mounted zaptiehs (Turks), whilst a Bulgarian youth was engaged as groom and servant. We were all tolerably well armed and equipped. Having been informed that the roads

for a considerable distance would permit carriages to travel over them, we commenced the journey in a couple of four-wheeled briskas, traversing during the early stages a comparatively level fenceless plain, chiefly devoted to the cultivation of maize and rice.

Our first halting-place was at the village of Salapitza, containing 350 houses, and here we stayed for the night, at the house of the "pope" or clergyman of the village. The Salapitzans succeeded in defending themselves against the attacks of Bashi-Bazouks and a horde of gipsies accompanying them, and their village was not burnt. They had not, however, altogether escaped annoyance and petty plunder, and a few instances of the grievances and annoyances our host has had perpetually to submit to may be given as an example of the normal condition of the unfortunate "rayahs" of Turkey in times of quiet.

Whenever travelling Turks, zaptiehs (rural police), and other officials pass through the district, it is their habit to avoid neighbouring Turkish villages, and to quarter themselves in the Bulgarian, generally selecting the priest's house as the best. Guests of this description came daily, and on their arrival they at once appropriated the most comfortable rooms, turning out their occupants, insisted on the best meat and poultry being killed for their use,

and compelled the priest himself to wait on them, and so far from allowing him to eat at their table, would not even permit him to sit down in their presence. When they take their departure they usually carry off any additional live stock they take a fancy to for future use, occasionally "borrow" cookery utensils and clothing into the bargain, but never dream of paying either for what they have eaten or taken. Out of eighty of the priest's geese only fifteen then remained, the rest having been thus requisitioned, besides which he has been relieved of much of his more portable property, including his horse, for which he gave 1000 piastres.

This priest's stipend is about £30 a year, to which are added a vineyard and a patch of land; nevertheless, in addition to the support of a large family, and in spite of the pilferings to which he is constantly subjected, he had contrived to feed, clothe, and shelter twenty destitute and homeless people from neighbouring burnt villages, from May to November.

A short time previous to our visit three zaptiehs waited on the "mouhtar," or representative man of the village, to requisition fifteen horses for the war. As these were not at once forthcoming, the villagers having already supplied a considerable number of horses for that purpose, the zaptiehs set to work and thrashed the head men of the village till

they succeeded in procuring them, the other villagers not daring to offer the slightest resistance.

The priest bought some corn from a Turk and gave him a promissory note for the value. He afterwards met the bill, but the Turk gave him back a fictitious note, and keeping the real one sued him upon it. The parishioners subscribed the sum, thus paid a second time. He had a primitive loom, on which all the cloth and linen of the family were made. The room we occupied was devoid of all furniture excepting a low stool, and as nearly all the pots and pans in the house had been stolen from the priest, we made use of the cooking utensils we brought with us. There were two objects of interest hanging against the wall in our room: one was a florid Scripture representation, the picture being a memento of the priest's journey to Jerusalem; the other was a bundle of notched sticks, which, upon inquiry, turned out to be the parish accounts, the primitive mode of keeping books at Salapitza consisting in cutting a series of notches on a stick.

The priest's daughter was engaged to be married to a young man in Peroushtitza, but he had been slaughtered during the massacres there. One of his visitors while we were there was a silk merchant from Bretzigovo. He had been thrown into prison without any charge being proved against him, and

while there Ali Bey broke open his shop and carried off four loads of silk in the presence of the villagers, the shop being left open for others to steal the rest. He was confined merely to secure a ransom, it being known that he was rich.

Leaving Salapitza, we journeyed along wretched roads for seven hours in pouring rain, over a slightly undulating, unprepossessing district, to Saraguiol, passing *en route* through the unburnt villages of Konary and Kavakdere, being saluted at each by scores of savage mastiffs, the usual guardians of Bulgarian villages. The houses of these villages are unpretending structures of one or two stories, the lower usually of stone traced, and the upper of wood or of wattle, overlaid with mud plaster, a wattled fence enclosing both the house and the adjoining orchard or garden.

The chief complaints at Kavakdere, where we stayed a short time, were in reference to the question of taxation, and to the frequency with which they were compelled to furnish oxen and teams for Government use. They had within the past few months supplied ninety-eight yoke of oxen, and whilst we were there a zaptieh arrived asking for forty yoke more, although his order, written in Turkish, was only for twenty-five. The villagers pay a resident zaptieh 250 piastres a month for protecting them

against the unfriendly visits of roving Circassians or Bashi-Bazouks.

Saraguiol, not previously visited, contained originally sixty houses, of which five only escaped burning, but all, however, being pillaged. A rumour having reached the villagers that it was the intention of the Bashi-Bazouks to attack them, they all fled for refuge to larger neighbouring villages, with the exception of seven persons who remained and were killed, their bodies being thrown into the flames. Those of the population who have returned live in wretched overcrowded temporary hovels loosely covered with straw, permitting the rain to enter as through a filter; with them it is always rainy, for the roofs hold water like a sponge. Instead of being able to employ the remaining thirty yoke of unstolen oxen for conveying timber to re-build, they had been compelled to use them for conveying war stores and for other Government work. In addition to the war indemnity tax, tithes, and other taxes, these villagers have to cultivate the Government rice fields during thirty to thirty-five days every year, providing two men and a pair of oxen. The destitution here was very great, the chief requirements being warm clothing, better shelter for themselves and cattle, and seed for sowing.

We had the option of selecting our accommodation

from two of the houses remaining undestroyed at Saraguiol. Both were tolerably well filled already. The first we visited contained, in addition to the family, a loom, a cow, and some poultry; the other, which we selected, was a house of two rooms, apparently limited to our own species only, although we afterwards found that a voracious insect was well represented. The outer apartment was appropriated by a couple of Turks, employed as guardians to protect everything that was left in the ruined village not worth stealing. Their guns, pistols, and swords were slung against the mud walls, whilst the owners of these accoutrements crouched for warmth over a handful of fire. A share of an inner apartment leading from this was placed at our disposal. It was a mere cabin, some twelve feet square, with mud walls, without windows, a hole in the wall covered by a shutter serving that purpose. The furniture was limited to some three-legged stools, a few iron pans, and a wooden trough. A recess in the end wall, surmounted by a large conical hole going out at the roof, served for a fire-place, the fuel consisting of logs of wood and thick branches of trees across the hearth, or placed endwise up the wide chimney. The smoke from the blazing timber had bestowed the same uniformity of tint upon walls, ceiling, and rafters alike. The women made us some coarse

brown bread, kneaded in a trough fashioned out of a hollowed log of wood.

The mode of baking was simplicity itself. A home-made round clay dish about eighteen inches in diameter, by three or four deep, kept heated for the purpose in a hole beneath the hearth, was first removed quite hot from the fire; the dough was then thrown into it, and a covering of burning embers shovelled on to the depth of two or three inches; the dish was then left undisturbed until the bread was sufficiently baked. Although we used the bread new and smoking hot, it was so bitter, probably from leaven instead of yeast being used, that we had to toast it in order to tone down its extremely bitter taste.

At Saraguiol we first tried hardened sausages in a horse-shoe shape, brought from Philippopolis. To cook them we first steeped them in water, cut them through lengthwise, and fried them amongst the embers. These, together with the remains of a cooked goose we brought from Salapitza, formed our evening's repast, the latter being, however, the *pièce de resistance*. A newspaper laid on the ground constituted our dining-table, and when we were ready to turn in at night, we spread the rugs and blankets we brought with us on the floor, and with our feet towards the fire slept as comfortably as circumstances permitted.

From Saraguiol we went to Ivardjik, our route being over a series of low and but partially cultivated hills, chiefly covered with oak scrub and traversed by almost impassable roads, the incessant rain having no tendency to enhance either the beauty of the landscape or the comforts of the journey.

Ivardjik presented the same appearance of wholesale destruction and desolation that characterized other burnt villages. Out of eighty houses which existed here, only eleven remained undemolished. When Ivardjik was attacked the majority of the people fled to the neighbouring village of Koprishtitza, only two persons being killed. The losses from burning and pillage were great: 3000 bushels of wheat were burnt, and out of 7000 sheep 6000 were stolen, but 1000 were subsequently found among the Government flocks at Tatar-Bazardjik and restored. There were also stolen and still missing, 250 cows, 60 yoke of oxen, 31 horses, and 40 donkeys, besides clothes, bedding, kettles, furniture; in fact, all the movable property worth carrying off by the Bashi-Bazouks. When we arrived the chief men of the village had assembled in conclave in one of the remaining houses, to meet an Armenian tithe collector, who had purchased last year's tithes from the Government. He had failed to remove the wheat which formed his tithe;

it had been burnt during the disasters, and he was now, by means of the moral and physical aid of two or three zaptiehs, again enforcing his tax, which had been paid in kind and burnt by the Bashi-Bazouks. Another tax-gatherer was similarly exacting from the ruined and bewildered villagers his tithe upon the plums and pears destroyed at the same period. The Turkish authorities had promised to re-build, and about twenty-five carpenters were at work when we arrived. The Government find the nails necessary for the purpose, and the villagers were expected to find the wood and other materials, but which, from having no oxen, they are unable to procure from the forest in the requisite quantity.

Streltza, two hours distant from Ivardjik, was the next village in our route, and had not been previously visited by Western Europeans since "the troubles." It is picturesquely situated in a charming valley, beneath lofty, rolling hills, and contained originally 300 Bulgarian and 85 Turkish houses, out of which only 7 Bulgarian and 14 Turkish houses remained undemolished. The place was a perfect ruin in every sense, there being hardly anything remaining except shattered, roofless, walls, surrounding heaps of piled-up stones and mortar, amid cleared-out, scantily covered spaces, on which were huddled wretched, half-starved creatures, utterly destitute of

everything in the shape of food, clothing, or shelter capable of keeping body and soul together. When Hafouz Pasha's army and the Bashi-Bazouks approached this village, the majority of the inhabitants fled from it before it was surrounded, the number of persons actually slaughtered here being, we were informed, about twenty, who failed to escape. The present number of inhabitants is estimated at from 1500 to 2000.

The losses from the burning and pillage of Streltza were very considerable. Out of 1200 sheep stolen about 1000 have been found, of 350 yoke of oxen carried off only 50 pairs have been recovered, and only from 40 to 50 cows out of 1400 stolen; whilst out of 114 horses and 45 donkeys only 2 of each have been restored. A villager, who succeeded in getting back a pair of bullocks, had them re-stolen a fortnight before we were there. The Government gave orders for stolen cattle to be restored, and a detachment of troops was in the district for the purpose of finding them. As their intention to visit a suspected Turkish village was intimated several days beforehand, it is not surprising that the zealous troopers should have had their labour in vain.

Over 10,000 bushels of wheat were destroyed or pillaged at Streltza. Their last year's tithe on grain was sold by the Government for 91,000 piastres, and

although their whole stock was either burnt or stolen, they were being pressed by the tax-farmers to pay, not the previously agreed rate of thirty piastres, but an increased tithe amounting to forty-eight piastres per kilo. Their crops were rotting in the fields, the villagers being unable to reap them; in fact, everything they possessed was either burnt, destroyed, or stolen. The Government had sent a few days previously twenty-five carpenters to help in re-building; and by requisitioning the oxen of other villages, some of them in great want themselves, a supply of timber was being forwarded for the purpose.

The village clergyman, or "pope" of Streltza, informed us that his individual losses amounted to nearly 120,000 piastres, his house, vine presses, barns, wheat, cattle, horses, furniture, library, clothing, being either stolen or burnt. His church being likewise destroyed, he had to live on charity, yet he bore his lot with extraordinary composure and resignation, offering friendly sympathy and encouragement to those of his flock who shared his sufferings. When Hafouz Pasha and his army came to demolish Streltza, the priest fled with others to Koprishtitza. He was then captured, tied to twelve or fourteen other persons with ropes, and marched a journey of twelve hours to Tatar-Bazardjik. He remained in prison there fifteen days, chains being substituted for the

ropes. He was then marched in chains to Philippopolis and again imprisoned, his food being two cakes of the coarse bread of the country and water morning and evening. At the expiration of ninety days he was released by the Consular Committee, no charge being proved against him. This is but one out of a long list of similar instances of extreme suffering and injustice, borne with extraordinary fortitude and patience.

After Streltza, our next halting place was Panagurishte; and toilsome and uncomfortable as our journey had hitherto been in consequence of villainous roads and tempestuous weather, progress became still more difficult as we approached the hilly country. Not only were the vehicles, brought with us for conveying our stores and other baggage, deeply and firmly rooted in muddy quagmires or in the bed of the numerous flooded rivers we had to ford, and from which they were with difficulty extricated, but in descending the steep banks one deep rut was so much lower than the other that it required all the available force of a number of peasants who accompanied us, some heaving against the under while others counterbalanced the upper side, to prevent an upset, which in spite of all efforts would nevertheless occur. After successive hours of this far from monotonous but not particularly

delightful mode of travel, the drenching rains only clearing off to give place to driving storms of sleet, we arrived late at night at Panagurishte. Our zaptiehs knocked up the inmates of the first house we arrived at, one of whom, wading through the flooded thoroughfares lantern in hand, conducted us to the khan or inn of the village. The court-yard of the khan was knee-deep in mire and slush, and overlooking this were the "bedrooms" we were expected to occupy. These consisted of a series of small apartments, the floors of which were of mud, and the smoke-tinted walls a plaster of the same unattractive material. There was space for a fire certainly, which betokened a remote prospect of warmth; but this was in the centre of the floor, and unfortunately for those occupying the room, either the builder had forgotten to make a chimney, or he wished the door to serve a double purpose. The smoke might of course have escaped through the window had there been one.

The prospect did not look inviting for drenched and hungry men. We therefore beat a retreat in search of fresh discoveries, and were at length hospitably received, something before midnight, at the house of a friend of M. Gorbanoff. After our previous experiences of sleeping on mud floors, a warm boarded apartment, with three square yards

of matting stretched upon it on which to place our yorgans and rugs, was a luxury indeed. Our host's house having been effectually pillaged by the Bashi-Bazouks, he, much to his regret, could supply us with no better bedding.

CHAPTER X.

Panagurishte (Otleu-keui)—Robberies and means of repression—Price of provisions and live stock—The "troubles"—Hafouz Pasha's attack—The insurrection—Benkowsky and Vankoff—Plan of insurgents—Nenko the spy—The "Queen of Bulgaria"—History of insurgents' proceedings.

PANAGURISHTE, or Otleu-keui, our temporary head-quarters, was a year ago a picturesque flourishing town, or large village, of 2200 houses, pleasantly situated at an elevation of 2500 feet, in a crescent-shaped basin, amidst chains of lofty hills forming spurs of the Balkans, the river Louda-Yana, a bifurcated mountain stream, dividing the town into about equal portions. The contiguous country is mountainous and rich in magnificent scenery, some of the neighbouring summits attaining a height of 5000 or 6000 feet.

Geologically, the formation of the district is essentially granitic, with overlying metamorphic schists traversed by dykes of greenstone or other

eruptive rocks. The houses of the better class, judging from those remaining, were built in good taste in the usual Bulgarian style, each being surrounded by a court-yard with high walls enclosing both house and orchard. This cultivation of trees around every house adds considerably to the natural beauty of the place.

We were informed that one of the Sultans reigning in Turkey some two or three centuries ago granted a charter bestowing special privileges upon Panagurishte. This charter, which is said to have been destroyed about forty years ago, contained some most extraordinary provisions, one of which required that any travelling Turk passing through the town should be compelled to dismount, have his horse's shoes removed, and be made to lead the unshod animal until he reached the opposite side of the town, when the shoes were replaced, and he was permitted to remount on leaving.

Hardly a day passed while we were in Turkey in which most barefaced robberies and acts of violence did not take place. A day or two after our arrival at Otleu-keui the whole village was startled by the loud barking of dogs and the screams of terrified women. It was at first thought the Bashi-Bazouks were paying another visit, but it turned out to be a band of armed Turks and "cattle lifters," who

entered the place at dusk, one division of men stationing themselves with their guns pointing towards the doors of the houses of those selected for plunder, and threatening to shoot any who came out, whilst others carried off the horses and cattle from the stables.

The mudir sent his zaptiehs, but the latter so timed their arrival as to allow sufficient opportunity for the Turks to get clear away with the booty, which they were suspected by the mudir himself of all sharing together.

Not long after this a number of mounted Bulgarians, travelling from Panagurishte to Tatar-Bazardjik, were stopped by a band of armed Circassians, who rode from a neighbouring village, and, drawing their weapons, robbed them of their horses, clothing, and all the property they had about them. This was done in open daylight, close to a village, and in the presence of some Turks, who stood watching the robbery and afterwards joined the Circassians to share the plunder.

In addition to the fearful slaughter and outrage —hordes of Bashi-Bazouks endeavouring to complete what the soldiers had left unfinished—the losses sustained from burning and pillage were enormous, the official returns placing them at between £200,000 and £250,000 for Panagurishte alone.

This year, in addition to the other misfortunes of the place, the river overflowed its banks to an extraordinary degree, and washed away with the bridges all the ornamental grounds of the town.

BULGARIAN ARTISAN.

The chief trade has been cattle-dealing with Constantinople; whilst the artisan class have been workers in wool, manufacturers of cloth for native use and exportation to Asia Minor. There was trade in

leather and preparing skins for wearing. The business in sheep and cattle was extremely lucrative, and made Panagurishte the town of well-to-do people. By a well-to-do person is meant here a man of £1000 capital and upwards. The difference in the value of money may be shown by the variation in the value of articles of general consumption here and in England.

Best joints of mutton cost 2 piastres, or about 4d. per lb.; a fowl 2 or 3 piastres; sheep from 40 to 50 piastres a piece; a cow and calf from 200 to 400 piastres; a hack from 400 to 2000 piastres (our own, bought at Philippopolis, ranged from £5 to £10 a piece); a yoke of oxen from 800 to 1000 piastres; pigs from 100 to 400 piastres; a sucking pig from 25 to 30 piastres; a goose from 10 to 12 piastres; a turkey from 15 to 20 piastres; flour 1 piastre per oke (2¾ lbs.); wine from 1 to 2 piastres an oke (more than a quart); butter from 8 to 12 piastres an oke; potatoes from one-fifth to 1 piastre an oke; a suit of Bulgarian clothing for a man about 200 piastres, including making; common shoes from 20 to 40 piastres; top boots from 100 to 120 piastres; calico from 3 to 4 piastres a yard. Wages: skilled artisans from 6 to 10 piastres a day, with food; labourers from 3 to 5 piastres. Farm servants are hired by the year or six months; they

sleep in the house, and are fed and clothed by their employers; they are paid in addition from 400 to 1000 piastres a year. For attending to horses at home, etc., a man would get 400 piastres; for living from home, driving a yoke of oxen, 800 or 900 piastres, the price varying according to the time. The fuel is entirely wood and charcoal, the former mostly the roots of the bushes. The houses of the best citizens, now all destroyed, are said to have shown considerable taste. The carving and painting in these houses was very elaborate. The best house now remaining is two-storied, with a cellar beneath, containing four sitting-rooms, besides the hall on the ground floor, and a bath-room, this being twenty years old, of the usual Bulgarian type, and is said to have cost about £800. The majority of those destroyed cost £1500, with furniture, which forms an insignificant item in the expense.

The present state of the town of Panagurishte or Otleu-keui is this: the churches have been destroyed, six out of the ten priests have been killed, another lies badly wounded, the chief houses no longer exist, and the trading men have been either killed or robbed entirely of their property, their houses burnt, and their cattle and other live stock carried off, together with their cash, which was kept in their houses, as there was neither bank nor, indeed, any

postal communication with the town, which is forty-five miles from the railway station at Bazardjik. Although the remaining house accommodation of Panagurishte is so insufficient for the wants of the population, the inhabitants have done their utmost to take in and shelter the inhabitants of neighbouring ruined villages. These villagers and the inhabitants of Panagurishte have been interdependent for local trade until its present stagnation. When the "troubles," as the occurrences of May are called, took place, many of the villagers flocked to Panagurishte, and the terrible experience of that time seems to have strengthened the bonds of mutual obligation and neighbourly feeling previously existing between them.

In December, 1875, there was a vague rumour that the Turks were coming to the village to slaughter the Christians, and about the Easter fast the people of Panagurishte began to arm themselves and to prepare for attack, purchasing gunpowder of an inferior quality from a Turk from a neighbouring village, who was in the habit of supplying 200 or 300 okes at a time, at the rate of from eighteen to twenty piastres per oke. This continued from March till May.

It is the custom in these districts to assemble in the church on Easter Eve, but on this occasion the people of Panagurishte were afraid to do so at the usual hour, dreading that the Turks might rush upon

them and slay them in church. They therefore postponed the service from 9 p.m. till 3 on the following morning, some of the residents forming a guard to protect those at the service. For many days scouts had been sent in each direction into the country to ascertain if the Bashi-Bazouks were in the district, and for a considerable period the people were in great fear and anxiety, daily expecting an attack. Meanwhile, the Bulgarians from the neighbouring villages began to come to Panagurishte for protection.

Hafouz Pasha surrounded Panagurishte on April 19 (Old Style), Friday, May 12. He came from Tatar-Bazardjik, passed Ivardjik, Ereley, Kepeley, Kopana, and Streltza, burning each place as he passed through. He avoided Panagurishte for five days because of a report of a large number of Russians being concealed in the town. He learnt the truth from natives, eight of whom were captured, taken to the camp, five being killed and three kept prisoners. From these he heard there were no Russians in the village. He then marched on the town from the north-east, halting at the hill called Kukla, ten minutes from the town. They remained there about ten minutes; a cannon shot was heard, upon which the army separated into several divisions, taking different directions, so as to encircle the town. One

division was sent to Balabanova-Koria, half an hour distant, to prevent a rear attack.

His army consisted of both Bashi-Bazouks and regular forces. The Servian war, it must be borne in mind, had not yet been declared, therefore regular troops were both available and were employed. As this place was the head-quarters of the insurrection, such as it was, and as several conflicting opinions prevail as to the nature and extent of the insurrection, our stay of six weeks in this place has enabled us to obtain what we are sure are the most correct data for an accurate estimate of the circumstances which led to such disastrous results for the Bulgarians.

Two young men, representing themselves as agents for an insurrectionary committee in Wallachia, Georgie Benkowsky and Peter Vankoff, came to Panagurishte during the Easter fast in the year 1876. Geo. Benkowsky was a Bulgarian from the village of Koprishtitza, who was educated in Servia or Wallachia, and who acquired a knowledge of Turkish and of military experience while serving in a Circassian regiment.

For ten or twelve months previously to May, and during the winter, there had been agents coming to and fro to Panagurishte and other places, giving insurrectionary lectures and infusing rebellious and

revolutionary ideas. The leader and prime mover was the same Georgie Benkowsky, who spoke Russian and several other languages with great fluency. He was twenty-six or twenty-eight years of age, had great persuasive powers, and was a man of considerable courage and ability, although his actions showed him most indiscreet and impulsive.

He was dressed in a uniform of his own design, carried a lion-hilted sword, and wore, as a legend, the figure of a lion over his heart. He personally led that portion of the insurgents who went south of the Balkans, and had several engagements with Circassians and Bashi-Bazouks. Some say he was shot, and others that he is now in Russia.

They asked for trustworthy and brave young men, as *confrères* to organize an insurrectionary movement. They summoned at first ten men, of whom one of our informants was one. They were all sworn not to divulge what transpired. Two more were subsequently added to the number, and this constituted a council. They afterwards appointed officials amongst themselves.

Up to this point they supposed the Turkish authorities knew nothing of their proceedings. They also engaged a house for future meetings, and after that they fixed upon a place in the mountains called Raslatitza, where they were to hold general meetings,

an hour and a half distant from the town. There were then gathered 150 men just after Easter, and a secret council was kept up for four days and four nights. They exchanged confidences as to the amount of ammunition, arms, and food to be found in each district, and also as to the number of brave men to be found in the different villages. Statistics were drawn up of the facts collected.

It was decided that on May the 12th the insurrection should take place, and in case any of the members should be taken, they were to destroy themselves rather than be exposed to the chance of divulging the concerted schemes.

After that meeting, a teacher of the name of Nenko, residing at Baldovo, a neighbouring village, a member of the secret council, but in reality a spy, went to Tatar-Bazardjik and related all the proceedings to the governor. He has since been decorated by the Turkish Government. Two other spies, a zaptieh and a Jew, were afterwards found to be implicated in the supply of information to the Government officials.

Ten days previous to the intended rising, a man was sent from Koprishtitza with a letter, warning them that the Government had heard of their proceedings and was endeavouring to arrest some of their members. No sooner was this known than some of

the insurgents went to capture the zaptiehs. Out of seven zaptiehs, four put down their arms and were imprisoned, three fired on the insurgents and were shot. The zaptieh who acted as spy escaped. He went to give further information at Tatar-Bazardjik. Two Turks, a tithe-gatherer and his assistant, were met by insurgents on their way to the town, and were requested to give up their arms. The tax-gatherer fired at the insurgents, and himself and servant were killed. Two leaders of the insurgents went round the villages, selected 200 men, armed them with whatever they could find, and brought them back to Panagurishte, to the meeting-house, which they dignified by the name of "Chancellerie."

When the picked men from Panagurishte, together with the 200 of other villages, were thus assembled, the priests blessed them, the flag, and the undertaking; the man selected as the standard-bearer was told to hand the flag, which was made by her, to the schoolmistress—whose father was the village priest—and styled by the Turks in derision, "the Queen of Bulgaria;" he, however, refused to do so. They then went outside the town, the schoolmistress following them for a short distance only. Amongst the assembly the teachers in the town were largely represented. They went outside the town and formed themselves into divisions; fifty horsemen, including

the bravest men, being sent to guard the mountain passes, and others to the surrounding villages, to induce the villagers to rise. The fifty horsemen went subsequently to Metchka, and found the people there ready to meet them. From Metchka they went to Peterich, and they and their auxiliaries remained there for three days. Whilst at Peterich they were met by 150 Circassians on foot, and 100 mounted Bashi-Bazouks, all armed. The inhabitants had, as stated, been in fear of, and had anticipated, the arrival of Turks some time previously, and had from time to time sent out scouts to see if they were coming. In the mean time the inhabitants of the neighbouring villages were constantly flocking into Panagurishte for security. The Turks who met the villagers thus moving asked them what they were leaving for. They told them they were afraid of the Turks, whereas their Mussulman neighbours told them it was themselves who had reason to be afraid, as it was reported there were Russians concealed in Panagurishte. Wild rumours on both sides were no doubt afloat, but it is established, as already stated, that Hafouz Pasha had a distinct refutation of the story of the concealed Russians from the Bulgarians before he entered the town.

The insurgents, about 100 in number, pursued the Turks towards Mirkovo for three-quarters of an hour,

fired upon them, and killed or wounded twelve Circassians and Bashi-Bazouks. It was noticed the Bashi-Bazouks left the lion's share of the fighting to the Circassians. They returned to Peterich to see if the attack would be resumed. From Peterich they went to Poebrene, and took from it twenty men; went thence to Menchovo, and forward to a rendezvous in the mountains, called Elugie. There they found 1500 armed insurgents prepared to co-operate with them. The horsemen were now 180 in number. After reconnoitring the neighbourhood they returned to Elugie on Friday, the 12th of May, the day of the arrival of Hafouz Pasha. They heard the sound of the cannon in the direction of Panagurishte. The majority of the insurgents remained behind, whilst from eighty to ninety pushed on to the town to see what was going forward. They saw the forces of Hafouz Pasha, and on their own account would have attacked them and perished, but that three days of wet weather had spoilt the chance of their flint locks being of much effect in return. They afterwards learnt that from 4000 to 5000 troops had surrounded Panagurishte.

After remaining three or four hours in the wood, and having had their dinners, they disagreed as to what should now be done, some wishing to come to Panagurishte, and others to cross the Balkans north-

wards. Three actually came to the town. The standard-bearer and the leader quarrelled. The former gave the latter the flag, and with the other nine stayed outside the town in the woods for three months, coming at night for food to the town. So ended this impulsive, so-called "insurrection."

From other informants we learn that on Tuesday, the 2nd May (N.S.), fifty or sixty of the real insurgents marched into Panagurishte, and halting at the market-place, fired a *feu de joie*, and began to threaten any who refused to join their ranks. Several hundreds did so, together with numbers of picked men selected from surrounding Bulgarian villages, and the main body marching out of the town, threw down the bridge to prevent any hostile approach, and about this period burnt the Turkish villages of Yourouk-Mahalin, distant about three hours to the north-west. It was on the 2nd of May that the zaptiehs and the tax-collectors were killed, and this primitive attempt at rebellion openly commenced.

The amount of direct and indirect taxes paid by Panagurishte in 1875:—

	Piastres.
Bedel, or exemption of army service	114,412
Temeton, or honorary tax	72,855
Imlakirat, or income tax	6,345
Kugmet-Imlak, or property tax	26,983
Expenses collecting ditto	19,048

	Piastres.
Balance of taxes on previous year	37,152
Taxes for bridges (money)	20,700
Tapore parassi, or house deeds	12,052
Taxes on sheep, goats, and swine, at 4½ piastres per head ...	238,591
License to sell wines and spirits	37,000
Field deeds (titles)	28,000
Tithes paid by the undertaker on crops	114,000
For rural banks, at 4 paras per piastre	10,000
(A law was made that every villager was to pay something towards establishing a rural bank, at the above rate as a tax. In some cases the Government took the principal, and in others the chief Turks borrowed, but never repaid the money.)	
For making macadamized roads	135,000
For tax-gatherer's commission, &c.	60,000
Total	932,140

There are 2000 houses in Panagurishte, at £7 = 1,000,000 piastres, or more correctly 4·66 piastres per house.

CHAPTER XI.

May 4th—Hafouz Pasha's army and attack, May 12th—Arrival of Ali Bey—Massacres, ransacking, and losses—Implication of regular soldiers in the massacres—The evidence of an eye-witness—Treatment of prisoners—Their trial at Philippopolis—The Consular Committee.

According to this account, on the 4th of May the revolution was proclaimed, and the freedom of Bulgaria from Turkish rule publicly declared at Otleukeui; the flag was blessed in the "Chancellerie" by the priests; the insurgents, forming themselves into a procession, marched to church, the priests in front. They then assembled in a large open space in the town, and received addresses and benedictions from the priests, after which the revolutionists marched out of the town, headed by the schoolmistress, who carried the flag she had embroidered for the purpose, and went to the mountains to guard the passes, and look out for the Bashi-Bazouks. There was intense excitement in the town itself, even the little boys and children parading the streets with miniature banners and weapons.

They had already commenced to fortify the town by means of trenches guarding the mountain pass upon the main road from Tatar-Bazardjik, and extending nearly a mile in length, as many as from 10,000 to 12,000 men being simultaneously employed at this work, which was completed in two nights and a day. Of this number, 3000 were armed with firearms of various nondescript kinds, and the rest with spikes, pitchforks, clubs, axes, etc., an unorganized rabble. The residents of the surrounding villages of Butu, Popintze, Kalaglary, Ivardjik, Ereli, Kepeley, Tzerovo, Dink-keui, Elshitza, Jamaita, and two others, now began to take refuge in Panagurishte, bringing much of their movable property with them, the women and children remaining in the town, while the able-bodied men joined the insurrectionary forces, many merely nominally through compulsion, at the trenches.

Meanwhile, on the 4th of May, a troop of 200 cavalry had been sent from Tatar-Bazardjik to Otleu-keui, and proceeded as far as the village of Kalaglary, four hours distant, when, hearing there of the intrenched position of the insurgents, they returned to Tatar-Bazardjik.

On the 10th of May the residents heard of the regular troops and Bashi-Bazouks coming to burn the neighbouring village of Streltza, and many then began

to fly in alarm to the mountains, and on this day the regular army appears to have been first heard of by them, they being all along under the impression that they would only have Bashi-Bazouks to contend with, and for whom they appear to have had no fear.

On the 12th of May, Hafouz Pasha's army of 5000 or 6000 soldiers, and 2000 Bashi-Bazouks, came in sight, but instead of approaching the town along the main road, which would have brought them face to face with the intrenchments of the insurgents, Hafouz Pasha, having been informed of what was going on by the cavalry, made a *détour* and marched upon the place by rough mountain roads from another and unexpected quarter, the hills overlooking the town, on which he pitched his camp, being suddenly covered with his men. They arrived about 11 a.m., and planting their artillery, fired ball and shell at the churches and larger buildings at intervals till 6 p.m., and from that hour with greater rapidity till dark.

There seems to have been an idea, probably brought by the agents from Wallachia, that an insurrection here would forward, with the rising in Servia, the freedom of Bulgaria. The two objects were probably closely connected in the minds of the Bucharest Committee, as shown by the reply of M. Ristics, the Servian Prime Minister, to Mr. W. E. Forster, M.P., as stated in a speech of his. Amongst the native

population, the idea rather was to do something to make a diversion which might draw the attention of Western Europe to the sufferings and local misgovernment of the province. The results of this immature attempt at insurrection, on the innocent part of the population both here and elsewhere, are better known than the precise facts of the insurrection itself. Mr. Baring's and Mr. Schuyler's reports, in addition to the more popular, but not less painstaking and, in my opinion, generally accurate statements of Mr. McGahan, in the *Daily News*, have made the salient details of the retribution familiar to all who take an interest in more than local politics. Having received various accounts on the spot from eye-witnesses who had not communicated with any of these gentlemen during their necessarily short stay here, I think it may not be uninteresting to supplement their narratives from independent sources. When the destruction of life is great, there are certain also to be cases of marvellous escapes, affording the most unmistakable evidence of scenes which, like the escapes themselves, might, at a distance, be considered incredible.

The army of Hafouz Pasha allowed the Bashi-Bazouks to enter the streets first, and to receive with the chance of the first booty the risk of any stray shots with which patriots from within the

shelter might venture to provoke them. When the Bashi-Bazouks first entered, the insurgents who were concealed in the houses on the south side of the town fired upon them, the numbers thus killed being variously estimated at from 100 to as high as from 200 to 400. The first figure is probably nearer the truth.

The plan at head-quarters seems to have been for the Bashi-Bazouks to divide into gangs, systematically to plunder the place, the army following suit, and in many cases taking from the Bashi-Bazouks the plunder which was the pay of their irregular services. The attack seems to have commenced by the Bashi-Bazouks firing whilst the soldiers remained in the camp, a squadron of cavalry chasing and cutting down the runaway inhabitants. The way being thus cleared, the soldiers mixed with the Bashi-Bazouks in wholesale and indiscriminate plunder. The churches were destroyed by shot and shell from artillery planted on the hill-side. The massacres, not so considerable on that day as on the following, were more numerous outside the town. The richer men were murdered, when, having been plundered of all they possessed, they had nothing left to satisfy the successive gangs of the soldiers. A cessation of firing took place in the evening. Public criers announced that if persons concealed would come from their

hiding-places and surrender, they would receive the merciful compassion and protection of Hafouz Pasha.

On the following day (Saturday) a fresh body of 500 Bashi-Bazouks, sent by Ali Bey from Tatar-Bazardjik, presented themselves before Hafouz Pasha, who told them that for the sake of Ali Bey he would let them do what they liked. Consequently a worse scene of terrorism followed the dreadful preceding day, massacre greatly predominating over plunder, since the soldiers and Bashi-Bazouks had not overlooked much booty on the day before. Seven hundred of the inhabitants of the town were slaughtered, and 1200 * neighbouring villagers, who had taken refuge in Panagurishte, were also put to death there on the Saturday. The persons taken captive were conducted to Hafouz Pasha to kiss his skirt, and feet, and the stirrup of his horse, in token of allegiance. They were marched to him through a double row of pointed bayonets. Women and children were amongst the number. Some were previously taken to the quarries, where they were made to remain, while the cannon, firing over their heads, shelled the churches. Six out of the ten priests had been killed in the massacres, and another was badly wounded.

* Schuyler, Blue Book on Turkey, page 170, gives 3000 as the number massacred; Baring, 1000 or 1200 natives of other villages, and 763 inhabitants of Otleu-keui massacred in the town.

The Turks accused the priests of promulgating the doctrine that a Christian killed in defence of his religion would rise again in forty days. They said, therefore, derisively to any they captured that they must kill them to test the truth of this doctrine. The inhabitants were taken back to bury their dead, or to throw corpses into the burning houses. The plunder was piled in heaps in the court-yards before the houses, and conveyed to the camp or elsewhere on pack horses. Wheat, cattle, etc., were used as army stores, and personal effects, jewellery, etc., were appropriated by the soldiers and Bashi-Bazouks, and subsequently purchased outside the town by Turks and Jews from Tatar-Bazardjik and Philippopolis. The soldiers showed their contempt for the Bashi-Bazouks by replundering them, with opprobrious and threatening language.

The total losses of Panagurishte, as officially returned, exceeded 20,000,000 piastres. Mehmed Aga, of Philippopolis, purchased from the Government last year's tithes at Panagurishte. He took a portion of his wheat to Philippopolis at the time, and the remainder he left in his own granary at Panagurishte. These granaries and the wheat contained in them were burnt. After the massacres he came to the town, bringing with him twenty armed irregular zaptiehs and Bashi-Bazouks, and summoned the lead-

ing men to meet him. Twenty of these were compelled on behalf of the rest of the inhabitants to sign a promissory note due October 26th (O.S.) for 75,000 piastres, being his own valuation of the grain burnt, with the option of being thrashed or sent to gaol if they refused. The promissory note, however, was not paid when due, some of those signing it protesting against meeting it, on the equitable plea that undue pressure had been brought to bear to induce them to sign it.

It is not the purpose of this narrative to sicken the reader by recounting the many horrors of these awful days, which might be crowded on the imagination in every conceivable, and, to the Western mind, in many inconceivable varieties. The tendency to father the excessive cruelties on the Bashi-Bazouks alone, cannot, as we have had abundant proof, be truthfully maintained. The regular soldiers were, at least, equally implicated. One instance out of many may suffice to illustrate the characteristic dealing of the soldiers of the regular army with the inhabitants. The father of a family was taken to Bazardjik by regular soldiers, and died of ill-treatment by the way. When he fell he was dragged on by the legs. His son, his wife, and his son's wife, together with two of his grandchildren, were shot in succession by the soldiers. When a cavalry soldier noticed a baby of

the same family that had escaped, he speared it on his lance, and held it up whilst another shot it. Similar stories can be multiplied indefinitely on the evidence of eye-witnesses.

The above is a typical case of the class of outrages that can best bear publication. The ransacking continued to a greater or lesser extent for more than a month, until the troops were marched towards Nish, for the war in Servia. After the Servian War the sacker of Panagurishte had a command against the Montenegrins. Hafouz Pasha, when in command at Panagurishte, did not seem distinguished by special acts of personal cruelty so much as by the greed and weakness that allowed the second massacre by Ali Bey's men. He is spoken of as sitting in a chair in the churches, and directing the search for plunder. He climbed himself into the roof of the lower church, and took from secret vaults which had been discovered in the ceiling 300 okes of silver and gold, the gilded service books, plate, vestments, and jewels concealed there, and superintended the excavation of two large holes in the nave of the church, in search of further treasure. The interior of this church was thoroughly burnt and gutted, but not so effectually destroyed as the upper one. It is extraordinary that the absence of regular troops has so often been given as

the explanation of massacres in Bulgaria. There was no mistake as to the identity of Hafouz and soldiers here, and the result was that the inhabitants who stayed in the town, trusting to prove their innocence to the regular troops, perished in considerable numbers. Those saved, for whatever reasons, were driven or dragged in groups, tied together, to the camp.

What took place generally may be gathered from the story of a most respectable and trustworthy sufferer, who had recently come to reside at Panagurishte, and at that time in the employ of the Government. As soon as he heard that an army was approaching, he mounted his horse and went to the top of the hill above the upper church. It may be well to give the narrative *in extenso* in his own words:—"I saw a multitude of foot soldiers approaching the town from the opposite side, and on the side on which I was a host of horse soldiers were surrounding the place. I rode across the town with the intention of getting away to the mountains, and passed the river on the opposite or south-west side, when I saw the town was already surrounded, and escape cut off. I at once dismounted, put my horse in the stable of a han, and went to a neighbouring house, in which about 120 people, chiefly women, were congregated. I had no sooner arrived

there than soldiers broke open the outer gates and rushed into the court-yard. In one corner of the yard there was a pile of wood, beneath which I crept and lay concealed. From that place I saw the soldiers take ten men and one woman from the house and slaughter them in the court-yard.

"The soldiers first fired amongst them, and then despatched them with their knives. About sixty escaped over the wall of the court-yard, a ladder happening to be there, and about twenty concealed themselves under the floor of an out-building. The remainder, after being robbed, were taken to the presence of Hafouz Pasha. I remained three days and three nights in my hiding-place without food or water. At the end of that time I crept out from under the pile of wood, and found another place of concealment in a tan-pit in a neighbouring yard, where I stayed the rest of the day. During the night, pressed by hunger, I searched some of the houses for food. The occupants of the houses were all gone. I made the tan-pit my head-quarters for ten days, making nightly excursions in search of food. I was there joined by another man. At the expiration of ten days we separated, and I went to a tannery house, which I thought more secure, and remained there a fortnight. After this time I went to a friend's house for concealment, where fifty soldiers commanded by

an officer came to search for me. Being unable to find me they thrashed the lady of the house because she would not divulge my hiding-place. I thought it would be prudent to return, which I did, to the tan-pit. I remained there two days. I tried to escape from there, but the soldiers caught me. They bound me with a rope, tying my arms behind my back, and tightening the rope by twisting it with a stick until my flesh became black. Whilst I was being conducted to an officer in the town I was beaten with sticks and the butt ends of the soldiers' guns. When I arrived there I was placed on another man's back, and again beaten and told to confess where my money was; but I had none to give. They then took off my shoes and stockings, leaving me with only my shirt and trousers — being the costume of a criminal ready for hanging. I was then taken to the camp.

"On my way there I was twice stopped, and they threatened to cut my head off, laying their swords on my neck, with the object of extorting money. Failing in this they at length took me to the camp, and brought me before Hafouz Pasha. Being faint, I asked for a drink of water. They replied, 'Die, you infidel dog! you will get no water.' I discovered here that my father had been kept bound in the camp until I should be found and delivered up. He

was brought to me for recognition, on which my father was released and sent home. I was then taken with other prisoners as captives and confined for two days in a court-yard in the town, exposed to the open air, the rain, and the mud. I was several times brought before the bin-bashi (commander of 1000 men), who promised me that if I would give money I should be released. I told him positively that all I had had been stolen. We were then chained in files, two and two, and a gang of eighty being thus formed we were marched barefooted to Tatar-Bazardjik, a distance of nine hours by horse. We had to walk, Hafouz Pasha driving his carriage accompanied by a strong escort. Approaching Tatar-Bazardjik, and on our way through the streets, all the Turks, both men, women, and children, beat us and threw on us all sorts of filth as we passed along. The members of the council of Tatar-Bazardjik drew the long iron ramrods of their pistols and struck us repeatedly with them, abusing, and jeering, and swearing at us with all the force of which the Turkish vocabulary is capable. At Tatar-Bazardjik chains were put on our necks also. We were frequently struck with the chains, and a man near me had his teeth knocked out. We were re-fettered, fifteen men in a chain, and were thrust into different hans in the town, the rooms being so filled as to

prevent our sitting or lying. When one lay down or sat, the whole had to do so simultaneously.

"Strokes on our backs and heads were given on all occasions. We were kept there four days without food or drink. On the fifth day we were moved to a cellar without windows or other openings excepting the door. Whenever we went out we had to wade through accumulated filth.

"There were 418 persons in one han, called 'Kourshoum han.' We were kept there six or seven days, and were not supplied with food excepting such as we were able to buy ourselves when we had the opportunity.

"After the seventh day, we were handcuffed as well as chained. The whole number of 418 persons were chained in one gang, I being one of them. We were marched barefooted during the greatest heat of a June day to Philippopolis, a distance of twenty-five miles, without being able to procure anything to drink or to eat. Eleven persons died during that march, from thirst, hunger, and ill-treatment. Five of these were my personal friends, who had been captured on their way from Constantinople, and were chained with the rest. The dead were put on carts and brought along with us. Our reception at Philippopolis by the Turkish population was of the same nature as that we experienced at Tatar-Bazardjik, namely,

with jeers, stones, and blows. We were unchained there and thrown into stables, as many as these would contain, that day without food or drink; next morning, however, they brought us water. We were afterwards supplied with two cakes of the coarse bread of the country and with water every twenty-four hours.

"After remaining there a fortnight, we were brought out to be tried before the Turkish Commission. We were then expected to answer in the affirmative to all questions put. The answers when given as required were merely self-condemnatory of innocent persons. If the accused did not reply in accordance with the wish of the commission they were taken back and beaten till they acquiesced.

"After I had been thus tried my deposition was read to me. Finding it altogether differed from my real statement, I refused to sign it. I was then taken back to the cell, an iron collar was placed round my neck, I was drawn up by a rope till the tips of my toes just touched the ground, and was kept in that position for three days and three nights, the only relaxation being once, night and morning, for my meals of bread and water, after which I was strung up again. I was continually asked if I would consent to sign this false document. At length, enfeebled and exhausted, and believing it to be the only chance of

saving my life, I yielded, and signed what they liked. I was then sent to a regular prison with others, and confined with Turks who were imprisoned for capital offences; there we suffered all sorts of indignities, such as being kicked, beaten, fallen upon. Forty others were in the same cell, and here we remained ninety days till released by the Consular Committee.

"After the consuls came we were informed that we had to pay eighty piastres each, as a fee for our release. We were then liberated, and I returned in August to Panagurishte, shattered in body and mind. I found my losses there were about 170,000 piastres (about £1200 English money). Whilst we were incarcerated, members of the council came and made a minute search for money supposed to be hidden on our person. The consuls were brought to visit the best cells, cleansed and prepared for their reception, but there were dungeons underground which were not visited."

"The house, in the court-yard of which "our host" lay concealed, was that of Stephan Stoyan, and in the cellar of this house 100 persons took refuge. On the arrival of the Bashi-Bazouks and soldiers Stoyan and many others rushed out, but were attacked as they did so, he receiving wounds in the arm, head, and body, from the knife of a Bashi-Bazouk; the blade however, breaking, he was saved. He afterwards

lowered himself into a well, and remained, wounded as he was, immersed up to the neck in water seven or eight hours. Watching his opportunity he escaped to a pillaged house and hid himself in the cellar. This house was shortly afterwards set on fire by the Bashi-Bazouks. Giving himself up for lost, he rushed out of the burning house, passed unobserved to another house, where he was discovered next morning, and taken to the camp. On his way thither he saw his brother, who was wounded, also being dragged by soldiers towards the camp; his brother, however, was shot before arriving there.

An old man managed to escape over the wall of the court-yard of the same fatal house, whilst his son who remained was cut to pieces. In the same court-yard a woman and her child were hacked to pieces before the very eyes of her own mother, who was tied to a post and compelled to be a witness of her daughter's murder.

K. G., the young man, who, together with "our host," lay concealed in the tan-pits after their escape from the court-yard, and whose head still exhibited a frightful unhealed gash, said that a soldier had asked him for money, and only having a rouble to give him, the fellow gave him a savage cut on the head with his sabre. He was struck to the ground and remained insensible a day and a night. When

he revived, seeing dead bodies near him, he was in a state of bewilderment, and did not at first remember where he was. Some friends who came to him removed him to a house and rendered him assistance, the wound on his head being dressed with wine. He was not arrested, being unable to be removed for seventy days.

It is not my object to multiply the series of sensational atrocities such as earlier in the year drew the attention of Western Europe to the before unheeded accounts of the oppression and misgovernment of these provinces. This, according to the statement of some of the actors, was at least one object of the insurrection itself, though the previous movements failed to enlist the attention of Europe to the hapless condition of these people. Of the category of the cases which perhaps excited most indignation in England—offences on women and children—I may venture this remark. I remember hearing, in England, sentence passed by a learned judge at one of the assizes on some men who had been concerned in an outrageous case of this sort. In the course of his observations, the judge said it was the worst case but one of this class he remembered during the course of his judicial experience, and he sentenced two men concerned to twenty years' penal servitude, and two to fourteen, the difference in the sentence being caused by the presence of the wives of two of the men.

The instances of such crimes of brutality with which the sacking and massacres of Panagurishte were accompanied, exceeded, however, in aggravation, the worst cases in the experience of the learned judge referred to. The repetitions were more numerous, the perpetrators were soldiers, coloured and white, of the regular army, and the intense antipathy between Christian and Moslem added to the enormity of sufferings over which a veil can only be drawn. Would that they could be forgotten as readily as they can be concealed!

CHAPTER XII.

Story of the mother of the "Queen of the Bulgarians"—A priest's story.

NONA ZAHARIEVA, the wife of "Pope" Georgie the priest, and mother of Rica, the schoolmistress of Panagurishte, made to us the accompanying statement, which I preserved in the words in which it was taken down at the time:—

"On Friday, the 12th of May, my daughter Rica, eighteen years of age, and my sister were in our house, and were much alarmed at seeing the army of Bashi-Bazouks covering the surrounding hills. About 100 persons, men, women and children, came for refuge into our court-yard, after which we fastened the outer door. Only two of the men had arms. We had not been there long before we heard some men cutting with axes at the door trying to force it open. When we all thought the Turks were just breaking in, one of the two men who were armed

fired towards the gate. After firing those who were trying to break in ceased doing so and passed on, and for about half an hour no further attempts were made.

"During this interval the men hid themselves in the ceiling of the house, the women and children remaining on the platform overlooking the court-yard, excepting my daughter Rica, the schoolmistress, who left the house and took her child with her. My husband (the priest) and some old men, thinking themselves safe, remained with the women. At the expiration of about half an hour after the departure of the first lot of Turks, a second gang arrived and began to hammer at the door, hearing which most of the women retreated into the house, I and my sister hiding in the closet in the yard. Thinking to appease them and fearing that they would break it in, my husband went forward and opened the door, when four or five Bashi-Bazouks, bringing three horses with them, rushed in, and asked him for money. One of them tore the crucifix he wore from his bosom, a second took his watch, whilst another levelled his gun at him. I saw my husband's lips move, from our place of concealment, and he began to cross himself three times, but before he had finished the third cross he was shot to the ground. After killing my husband the Bashi-Bazouks went next into our house, and

after breaking open the box and cupboards and rifling the lower story, they went to the upper story. Here they found from thirty to forty of the women, who had there taken refuge, and one of the old men. They shot the latter in the place where they had taken shelter; the women they took down to the court-yard. Soon afterwards one of the Bashi-Bazouks found another of the old men hiding in a cupboard he (the Bashi-Bazouk) had gone to rifle, and shot him in it, and also killed a girl.

"They then inquired of the other women for my daughter and myself, and not being able to find us, they put the plunder they had taken from our house on their horses and went off with it, leaving the women in the yard. Soon after they had gone my daughter Rica returned, and seeing her father lay dead began to cry and to wail in a loud voice; upon which I came from my hiding-place and told her to be silent, as the Bashi-Bazouks were in search of us, and if she gave way to her grief she would only bring further misfortunes upon us. She then become more calm and collected, and throwing off her own dress, disguised herself in the clothes of a peasant woman. We and some of the other women then went as cautiously and secretly as possible through some court-yards and back ways, and managed to reach the house of "Pope" Nedelo unobserved. We all

concealed ourselves in the cellar of this house, after first securely fastening the cellar door. This house, like the rest, had been plundered of everything; but during the day we heard many different gangs of Turks overhead, and on each occasion we shook with fear, lest in their search for treasure they should detect the place of our concealment. On finding nothing to rob, however, they left, fortunately never suspecting we were in the building.

"We remained unmolested in the cellar till Saturday afternoon, and then found that the next house had been set on fire by the Turks, and was in a blaze close to us. Hearing the roaring and crackling of the flames, and the burning timbers falling around the house we were in, and fearing if we remained where we were we should be roasted alive, we rushed out of our hiding-place in great alarm; but no sooner had we reached the open street than we were stopped by ten soldiers, who took us into a house in a by-street; from this we were separately taken to another house, where we were searched for money, and robbed of everything the soldiers could find worth taking from us. My sister had contrived to conceal 10,000 piastres (about £100) on her person. Several of the other women had also large sums of money and other valuables, all of which, however, were taken by the soldiers.

"After we had been plundered, the ten soldiers who had robbed us handed us over to another party of soldiers who had joined them, while they went off with their booty. When the second lot, after searching us, found the others had left them nothing to rob, they were at first furious, and in their rage and disappointment threatened to kill us all on the spot. They then selected four of the prettiest of the young women, my daughter Rica being one, forced them into another house, and there the poor girls were brutally outraged by several of the soldiers in succession. We were kept here until the girls were brought into the street again, and then we were all taken to the camp. Whilst on our way there we were stopped a great number of times by different gangs of Turks, and searched in the most impudent manner for money. As we were being taken along to the camp some of the soldiers and Bashi-Bazouks would point their guns at us, and threaten us, shouting, 'Para, para' (money); others abused us and pulled the children off their mothers' backs, while others again threw their dresses over the women's heads, jeering, laughing, and otherwise insulting us. After we arrived at the camp we were all put into a large open court-yard with other captives, and kept there till Wednesday.

"My daughter Rica, who had embroidered the

revolutionary flag, and was afraid of torture and further ill-treatment if recognized, while we were in the court-yard more completely disguised herself, this time as an old woman bent with age, and when we were released limped along carrying a bundle of rags on her back, having another friend with her, and came towards home, while I followed close after. As I walked along some one told me the soldiers were at that very time in my house searching for my daughter Rica. I acquainted her of this, and she then went to another priest's house instead. When I arrived at home some soldiers were there, and were just carrying off the flour from the barn. They inquired for my daughter, but did not molest me, and afterwards went away. Hafouz Pasha about this period came into our neighbourhood to search some wells and other likely hiding-places, as well as the church for money, and he ordered some of the large houses to be burnt, and intended to burn our house also. He called and asked me for some water to drink, and some one told him that three men and a young girl had been already killed there, and that I had been made a widow, whereupon he ordered them to return me a box of flour, and before he left gave instructions that my house should not be burnt. The same evening my daughter Rica came home and brought her child with her, and we spent the night together.

"The following day and for several days, an uz-bashi (a commander of 100 men) came to our house and looked about as if in search of some one without saying whom. During this time my daughter pretended to be ill, and did not leave her bed, and when the uz-bashi saw her sick, he did not interfere. After about ten or twelve days, a Jew called Chilibon came and told us the uz-bashi wanted an interview with Rica, but I told him she was so ill with an infectious fever as to be likely to die, and asked if she should get well that she should be called either to Philippopolis, or to Constantinople, to state her case there. I heard no more of the uz-bashi, but in about a fortnight more three zaptiehs, who had with them two Bulgarians from the village, took my daughter to the konak (town hall or hall of justice). I followed immediately afterwards, and as I came near I heard the screams and cries of my poor Rica from within the konak. I was not allowed to enter, but was forcibly taken home by the zaptiehs. I afterwards ascertained that after she was taken into the konak, the mudir (chief local magistrate), who was then there—not the present mudir—had pressed her to drink some wine or raki which she thought was drugged, and that when she refused he had her hands bound, and then outraged her. She was compelled to spend the night with the mudir, and the following

morning they sent her back home. After the expiration of four days, four zaptiehs came, took her from the house, and she was sent to Philippopolis. I have heard she was tried there and released, chiefly, I believe, by the instrumentality of the Consular Committee and the influence of the 'exarch,' who, sympathizing with her case, procured medical attention for her, and afterwards had her sent to Constantinople, and thence to Russia, where she now is."

This story was confirmed by a woman imprisoned with Rica, to whom she made her confessions when she did not expect to live. These related to her previous and subsequent sufferings, besides the crowning brutality of the konak.

Story of A. B., Priest of Panagurishte.

"As far back as a year ago, whenever Turks came to Otleu-keui, to sell or to buy, they were armed *cap-à-pie*, and threatened the Bulgarians that some day or other they intended to come and 'do for them.' They openly boasted in this manner in the market-place. From that time, and throughout the winter, the people were in constant dread. On one occasion, a little before Easter, whilst I was at the neighbouring village of Streltza, since utterly destroyed, a letter had been received from Ali Bey, of Tatar-Bazardjik,

intimating to the Turks there that they were to be ready at any moment, because until they succeeded in getting rid of the Bulgarian population, there would be no peace for the Turks. This announcement had the effect of increasing the fear and excitement in the district. After Easter, we heard that Ali Bey and some leading Turks of Tatar-Bazardjik had held a meeting at Teki, near Koyoun-Tepe, a mountain pass, four hours distant from Panagurishte; and that from 3000 to 4000 Turks who had assembled there had agreed to arm and to prepare for carrying the orders of Ali Bey into effect. This infused a corresponding feeling in the minds of the Bulgarians, who likewise armed themselves, there being mutual distrust on either side.

"The preparations continued, and the excitement culminated on Friday, the 12th of May, when the Bashi-Bazouks and soldiers under Hafouz Pasha came and surrounded our town. I was in my house, which was situated near the church, in that quarter of the town nearest the camp, with my wife and family; my uncle, a monk from Mount Athos, was with us. Hearing of the arrival of the army, my uncle went out to ascertain the particulars, but he had no sooner reached the street than he was cut to pieces by the Bashi-Bazouks. As my uncle did not return, and not knowing at that time what had

befallen him, I sent my son, a youth of fifteen, on the same errand, but he was stopped by some soldiers and taken to the camp, receiving a wound on the head with a sword on his way there. He was sent back from the camp with an escort of soldiers, with instructions to find and point out his father. During my son's absence, some forty or fifty people collected in my house for shelter; and being informed that vengeance was vowed against all priests, and that I should be in danger of my life if found, I lowered myself into a well for greater safety. I was in the well when my son and the soldiers returned, and hearing him tell the people that Hafouz Pasha had promised protection to all who went into his presence, I came from my hiding-place, and was taken, with all those who were there at the time, to the camp of Hafouz Pasha. I there met a fellow priest, Pope Mancho. We were all sent to a bin-bashi (commander of 1000 men), who, after placing a guard over us for two days, at the end of that time sent us to Tatar-Bazardjik on a waggon. We were not ill-treated on the way, but on arriving we were beaten by zaptiehs, and jeered at and abused by the people. I was then chained to seven or eight others and kept in imprisonment for twenty-two days at Tatar-Bazardjik, being put at first with 417 men in a stable, where we remained eight days; but were afterwards distributed to different khans.

"We were subsequently marched in a body, the whole of the 417 of us, to Philippopolis, being chained in separate gangs of from seven to fourteen men in number in each. I was chained at the head of seven persons, while there were fourteen in Pope Mancho's gang. More than ten people died of exhaustion and thirst by the way, the dead bodies being brought along with us on horses or in cars. We had nothing either to eat or drink during our march of about twenty-three miles. Arriving at Philippopolis, we were greeted by the populace with similar jeers and blows to those we received at Tatar-Bazardjik. We were taken to a khan, a guard being placed over us. I was tried by a Turkish Commission, and imprisoned alone in a filthy place because I refused to answer in the way they wished. I was taken from there to the konak, and to different places of confinement, being eventually imprisoned with twenty-four priests in a khan. After proving my innocence, I was released at the expiration of five months by the Consular Commission."

CHAPTER XIII.

Another priest's story—The landlord of the han.

A PRIEST took refuge in the same house and court-yard as "our host." He was concealed in the cellar of the house with the rest of the people, more than a hundred in number. While the Bashi-Bazouks were breaking open the door of the court-yard, he came out of the cellar at the head of the rest, and asked them to bow down at once to the enemy and submit, and they did so. He went to the outer door and met the officer there, and whilst the Bashi-Bazouks and soldiers rushed in and slaughtered the others, he contrived to slip out during the confusion. The officer and an escort of two soldiers took him to the camp, and all the way there the Bashi-Bazouks and soldiers were calling out, "Why do you let this dog of a priest live?" He was stopped several times, and robbed of his watch and 500 or 600 piastres.

The officer never asked him for money, but all the Bashi-Bazouks and soldiers they met did so. While at the camp he met Pope Ney Ro, and was conveyed in similar gangs and in the same manner to Tatar-Bazardjik and Philippopolis. During the whole of the time they were in prison there, the only utensil they had amongst them was part of a broken shoe-horn about two inches long, which served as knife, spoon, and fork for the twenty-four priests who were incarcerated together. Pope Mancho's brother's wife and female cousin were killed by Bashi-Bazouks, the latter being found three days afterwards outside the town. Another priest, after marching to Philippopolis, was thrown into prison, and made to empty the closets of the Turks. He received 250 blows from zaptiehs and soldiers, and then he stopped counting, the number was so great. A fourth priest, Pope Radoff, was shot through the arm, wounded by bayonets, and beaten by the Bashi-Bazouks on his way to the camp to pay allegiance to the commander. Out of eight priests at Otleu-keui, four priests were killed, and also two deacons. Those now remaining say they are in the greatest distress, as they depend entirely on charity, and the people are in such a state of destitution they did not like to receive their alms. They almost wish they were with their dead comrades.

L. D., of Panagurishte, twenty-two years of age, and a former student of Robert College, says that last December there was a rumour that the Turks were coming to slaughter them, and great uneasiness was felt in consequence. About the Easter fast the Bulgarian residents began systematically to arm themselves, and to prepare for the contemplated attack, buying gunpowder of an inferior quality from a Turk of a neighbouring village, who was in the habit of coming to Panagurishte once or twice a week with it.

It is, as I have already remarked, the habit of the Bulgarians to assemble in their churches on Easter Eve. As it was feared that an attack might be made on them while in the church, the hour of attendance was put off till three o'clock on Sunday morning, a number of the best residents arming themselves to protect the people in the church. L. D.'s father went to church, but told his son to get the guns and pistols in readiness and to load them. For many days previously scouts had been sent in each direction to see if the Bashi-Bazouks were coming, and great excitement and suspense prevailed till they actually did come on the 12th of May.

L. D. was in his father's house when he first saw the Bashi-Bazouks and troops coming over the hills, halting at a place called Koukla, a short

distance from the town. L. D. thus continues his story:—

"Hafouz Pasha's troops having remained there about ten minutes, a cannon shot was fired, whereupon the army of Bashi-Bazouks and regular soldiers separated in three or four separate divisions, and encircled the town; a troop of 150 cavalry, dispersed in various directions, being despatched in pursuit of those who were attempting to escape to the mountains. The cannon the army brought with them were stationed on the summit of one of the hills overlooking the town. I saw the regular troops sit down on the ground, with their guns pointed towards the town, whilst a number of Bashi-Bazouks cautiously approached the village, firing at the houses as they did so. Their fire was at first returned by occupants of some of the houses, and I saw several of the Bashi-Bazouks fall wounded or killed.

"Nothing happened to us that night, and on the following morning I told my father that it would be better for us to run away, but he replied, 'No, they are regular troops, and will protect us.' Shortly after this about 200 men, women, and children, came into my father's house for shelter, the majority concealing themselves in the cellar. There remained, however, in the court-yard, a guard of twelve armed men, who cut loop-holes through the door, with the intention of

firing on the Bashi-Bazouks when they approached. I persuaded these men not to do so, however, knowing that it would only exasperate them, and would not protect us; so the arms of the twelve men were thrown into a well for concealment. Three men in insurgents' uniform came after this to seek for protection in our house. We admitted them, and I lent one of them some of my clothes in which to disguise himself. A quarter of an hour afterwards a number of Bashi-Bazouks arrived at the outer gate, and commenced an indiscriminate firing into the court-yard and at the house, through the loop-holes already cut in the door, the people within the building lying down on the floor to prevent being hit with the balls shot through the windows. The inmates now began to take farewell of each other, and to pray, thinking their last hour had come. After a while the firing into the court-yard ceased, and then we heard them cutting through the door with an axe. After breaking open the door, four soldiers and eight Bashi-Bazouks rushed in with drawn knives, and commanded those within to open the inner door of the house leading to the outer apartment, in which the women were concealed. This was done by a woman, whereupon four Bashi-Bazouks and a soldier came in, while the others remained outside keeping guard. They at once commenced to strike the

women, with oaths and curses asking them for money. After robbing the women they entered the inner rooms where the men were, pushing three old men before them as a sort of shield as they did so. The men in the rooms were then made to come out five or six at a time, being bound, threatened, and searched as they did so, the constant cry being '*Parâ* * *bré! comatjie gaour olân!*' meaning '[Bring out] money, sirrah! you insurgent infidel slave!'

"Missing my father, I went into the house to look for him, and had no sooner done so than I was seized by a Bashi-Bazouk, who drew his long knife, with which he struck me and threatened to kill me if I did not at once take him to my father, or tell him where the money was kept. I refused to tell him, whereupon he raised his knife to strike it into my body, when an uz-bashi stayed his arm and saved my life. I then went to an inner room, but finding it fast and hearing some one within, asked them to open the door. They proved to be some Turks who were inside, rifling the apartment, and who began to swear at being disturbed. I passed unmolested through this and an adjoining room, still followed by the Bashi-Bazouks, and here my father came to me.

* *Parâ*, money, in singular; *Bré*, sirrah, fellow! *comatjie*, insurgent; *gaour*, infidel; *olân*, a corruption of "*oghlan*," "puer" or "servus," always used by a master when he addresses his slave or servant.

The Bashi-Bazouks rushed at him, tore his watch-chain from his neck, for the possession of which they quarrelled, searched him for valuables, and threatened to kill him if he did not give them money. My father took some gold pieces out of his waistband and gave them to the Bashi-Bazouks and soldiers, who then began to quarrel for possession of the money, giving us an opportunity of slipping away from them unobserved. We went into the court-yard, thinking to escape from the house, but an uz-bashi and some soldiers stopped us, and these also began to threaten to kill us if we did not give them money. On our saying we had already given what we had, they made my father kneel on the ground and bow his head for receiving the blow of a sword; but finding that their threats could extort no more from us, the uz-bashi and soldiers followed the Bashi-Bazouks, raised their bayonets to them, saying, '*Paralari* bré! Bè-gouge ol!*' meaning '[Bring out] the money [thou villager Turk], fellow! make no difficulty [about it]!' The Bashi-Bazouks, who had just robbed my father of his watch and money, were then obliged to transfer their booty to the not less scrupulous soldiers and their officer. We implored the latter to protect us

* *Para*, money, in singular; *lar*, the sign of plural; *i*, the sign of the accusative case; *bré*, compellation, insulting and threatening; *bè*, without; *gouge*, difficulty; *ol*, be. *Pecunias (exhibe) vilis puer! sine difficultate esto!*

or to kill us forthwith, as we knew that if we were found by future gangs and had no money to give we should be tortured to death.

"The uz-bashi then took us to Hafouz Pasha's camp, near to which a large number of men, women, and children had already been taken. We were placed in one of the quarries, and shortly afterwards heard the cannon firing over our heads upon the burning town. The sensations of that night I shall never forget; the noise of the roaring cannon overhead, mingled with the screams of women and children, and the spectacle of the blazing houses in front of us were truly appalling. We were afterwards taken out of the quarry, made to pass between files of soldiers with pointed bayonets into the presence of Hafouz Pasha, and were obliged to kiss the lappets of his coat, his leg, his boot, and the stirrups of his saddle, in token of our submission, after which we were taken into two court-yards and kept in confinement, the men in one, and the women in the other; some of the latter were, however, kept at the camp by Hafouz Pasha and the soldiers. After we had remained in the court-yard three or four days, I and some other men were taken by the uz-bashi and some soldiers and made to walk through the town, requesting people to come out of their hiding-places, after which we were compelled to

bury the persons who had been killed and were lying in the streets. Wherever we found too many dead bodies to be conveniently buried, we were ordered to throw them into the flames of the still burning houses, which we did. During this period, I saw a soldier going along the street carrying on his shoulder a child stuck on the point of his bayonet. My father and I remained concealed in the house of a friend twenty days, and then got away to Tatar-Bazardjik."

STORY OF THE KEEPER OF THE KHAN AT OTLEU-KEUI.

"On Friday, the 12th of May, my son of 25 years of age, who had gone in the morning to the forest for wood, returned with the empty waggons, in great alarm, and told me that a large army was approaching our town. My son and I consulted as to what was the best to be done; and we resolved that as the fence of our court-yard was not strong, being of wattle and clay, we would take refuge in the house of a relative, the walls of which were more strongly built. Six members of my family went there, and we also took our horses with us for better security. When we arrived we found from thirty to forty persons had already come, like ourselves, for refuge. We had not been there long before the army made its appearance, the surrounding hills being thickly covered with soldiers, who began to fire with their cannon and

rifles. The streets of the town, soon after that, became filled with Bashi-Bazouks and soldiers, some of whom commenced to hammer at the door of the court-yard of the house in which we were hiding, whereupon the majority of those who were within ran out by another door, whilst myself and family and five or six relatives remained.

"When we saw that the door would be broken open by the soldiers, we left the house, going through the garden into the street, and thence towards a neighbouring house which had been already plundered and left open, thinking that if we stopped there we should be safer. While we were rushing across the street, my daughter, aged twenty-six, dropped a short distance behind, and was killed by the soldiers. Entering the house, we closed and secured the door, when the soldiers, who had just killed my daughter, ran up to it and called upon us to open it and come out. I began to undo the fastenings, but before I could do so they commenced to fire through the holes cut in the door, but without hitting me. Meanwhile others had collected hay and straw from the outbuildings, which they piled round the house, and then set fire to it. Seeing the house in flames, all those who were within ran out, excepting my younger son, sixteen years of age, and myself, and we remained until the ceiling took fire and the burning rafters began to drop from it.

Hoping my son would be spared, while I feared he would be burnt if he remained, I told him to leave the building, and trust himself to the mercy of the soldiers, while I stayed behind, crouching within the open chimney to escape from the excessive heat. I was almost suffocated, and was myself compelled shortly afterwards to leave. As I did so I saw my son lying dead near the door, he having been shot as he went out. I instantly threw myself down by my son's body, and smeared my clothes with his blood, and feigned death likewise, remaining there till dark, when I went into another plundered and deserted house, where I hid for two days and a night.

"Whenever prowling gangs of Bashi-Bazouks and soldiers entered the house in search of more plunder, which they several times did, I pretended to be dead, but, with the exception of being once or twice kicked, I was not injured, or in fact hardly noticed. On Sunday evening, hearing the voices of Bulgarians in the street, I ventured out, and found they were the men who were sent to bury the dead. I joined them, and assisted in the interment of the corpses lying in the streets. Approaching the house in which I was at first concealed, I was shocked and pained to find the dead bodies of my eldest son and his wife, who had been shot, the former through the mouth and the latter through the neck, both having been slaugh-

tered in the very house in which I had then been hiding, but without my knowing it.

"On the following day I assisted another party of men to bury the dead, and on this occasion we found the charred remains of my second son, near the site of the burning house from which I had before made my escape. My daughter's child was so much terrified at what had taken place that she died from the fright after a week's suffering. My house and the whole of my property were burnt or stolen, and I am now living with some relatives at the khan. I recognized one of my stolen vehicles at the house of a Turk of Kalaglary during the summer, but was afraid to claim it, the Turk having two sons who are notorious highwaymen. I have every reason to believe they stole some of my property. My sons took no part in the insurrection; neither did I; and they never had a gun or any such weapon in their hands. My troubles are not yet over, for, being unable to find money to pay the Government taxes, I was recently imprisoned during several days in the konak, until a friend advanced forty piastres towards the eighty piastres they said I owed."

After more than a month's ravaging in Panagurishte by soldiers and Bashi-Bazouks, the residents were subsequently applied to for their taxes. The chief shelling and pillaging lasted, however, for three

days. The people were then summoned to Hafouz Pasha to declare their allegiance; after which all those suspected of taking part in the revolution were chained by the neck in gangs, marched to Tatar-Bazardjik, and thence to Philippopolis, where they were made to answer whatever was demanded of them, whether correct or not; or, if they refused, were suspended by the throat by a chain, the toes only touching the ground, till they replied as their accusers wished.

Some of the leading inhabitants told us that when the people heard the Bashi-Bazouks were intending to attack their town, a number of the population merely armed against them in self-defence; whilst many of those who were peaceably inclined, and who respected the law, did not even arm, thinking the regular troops would protect them. These, however, appear to have suffered the most.

The inhabitants had been for some time dissatisfied with the state of the local government, and with the threats, oppression, and robbery they were subjected to, and had expressed their dissatisfaction in some newspapers. Before Easter a Turkish officer, a Circassian, passed through the town, and informed them that Turks in the surrounding villages were arming and intended to attack them, whereupon they bought the powder and weapons with which to defend themselves.

CHAPTER XIV.

The mudir—Daily administration of justice—The konak—The mudir's hospitality—The colonel—Our attempt to entertain—Visit of Lady Strangford—Theatrical entertainment.

WHILE at Panagurishte we made the intimate acquaintance of the mudir or magistrate of the town and immediate district, Mustaffa Effendi, whom we always found courteous and obliging, and ready to further our journeyings in various ways. The mudir was a short, thick-set, swarthy, good-natured man, with a bristly moustache and somewhat husky voice, but very chatty and communicative. He combined in his every-day dress both the Oriental and the Western costumes, the upper half of his body being draped in the loose brightly-tinted garments of the East, whilst the lower was clad in European fashion, the more tightly fitting character of the latter being sufficiently relaxed to suit his Oriental taste by an almost total disregard of buttons and their uses. He

has the reputation of being a considerate, energetic, and, for a Turk, kind-hearted man, enforcing the execution of the disagreeable orders issued by higher authorities with as much leniency as the circumstances would permit.

He had a salary of £35 a year, but this was nine months in arrear. Receiving peremptory orders to compel the collection of taxes, which he was obliged to enforce, the mudir used frequently to have recourse to severe punishment in the carrying out of these harsh and stringent instructions. He protested, however, that he did so unwillingly. The remnants of unstolen effects, even to the last pan or kettle, were frequently impounded by the zaptiehs for arrears of taxes, and when these failed to liquidate the tax, the unhappy debtors, from whom everything worth stealing had been carried off in the previous May, were thrown into prison and kept there, receiving a thrashing if they resisted, until their friends came forward with the necessary sum. Countless instances could be given, but the following, forming only about a single day's experiences, will suffice:—

On the 17th of November, the wife of Christo T—— said that her husband had been imprisoned at the konak, two days previously, for taxes. Their house and furniture had been burnt over their heads, their sheep, oxen, and other valuables stolen, and

having no team or work to do, her husband, unable to pay the tax, was being imprisoned till the whole sum was raised, a portion of which she had contrived to pay. This woman's child, her father, mother, and sister-in-law had been killed during the massacres, and she, her husband, and two remaining children had since occupied an apartment in an unburnt cottage, which two other families also shared.

A teamster, who had been robbed of all he had excepting a few jars and pans, was asked for 200 piastres for income tax. Having no money, he was imprisoned, and the pans taken to the konak to effect his release, were retained.

We saw an old woman, whose few remaining things had gradually diminished, until her very last kettle was impounded for the tax, and she, lamenting in her empty house, was in daily fear of being imprisoned likewise.

Practically almost all that the Bashi-Bazouks had left unstolen in Otleu-keui was being sequestrated by the Government.

On one occasion when the mudir called, he informed us that three widows had just been imprisoned at the konak by zaptiehs for non-payment of taxes, but that he had liberated them. He also said that he had received the most stringent orders to send wood for re-building some of the houses at Streltza,

but as the owners of cars were reluctant to lend them without pay, he had been necessitated to use coercion, and had that morning broken his cane over the backs of those who refused.

These prisoners were only scantily supplied with bread and water by the authorities, and we frequently saw their friends stationed in front of the cells of the konak, through the grated windows of which the food they had brought with them was passed to the inmates.

As before stated, it was owing to this mudir's influence that Peshtera was spared the fate of many other Bulgarian towns. His predecessor at Otleu-keui was removed after his conduct to Rica, the Bulgarian schoolmistress. While we were at Panagurishte we had daily knowledge of the treatment of the cases that came before him. In common assault, when a man laid a complaint before the mudir against another for having beaten him, finding they had both been disorderly, the mudir administered a sound thrashing there and then to each, besides which he inflicted a fine of half an oke of coffee and some sugar; these and other similar fines forming the supplies of his household stock.

Mustaffa had frequent trouble with his zaptiehs, who were unruly and insubordinate, spending most of their time in drunkenness and profligacy.

They would only go into districts of their own choosing, not returning to the konak till their wages were due, and if he sent them to inquire into the circumstances of a depredation committed in one quarter, they would proceed to another, and he openly accused them of dividing the spoil with the actual robbers. To enforce his orders, he had to tie them up and thrash them soundly; for if he merely threatened to report them to the kaimakan, they would laugh in his face and tell him to complain to the Sultan if he liked. He had reported his zaptiehs whilst we were there to the kaimakan of Tatar-Bazardjik, who told him to take them back and do the best he could with them. After this the mudir called to inform us a zaptieh had attempted his life after a thrashing he had received, and another zaptieh frequently prided himself in openly showing the various articles he had stolen from the Bulgarians at the time Panagurishte was sacked, with which he had decorated his house. The zaptiehs are drafted from the Turkish populace, and are only paid from 60 to 70 piastres (10*s.* to 12*s.*) a month by the Government, out of which they have to provide a horse. They make up for their want of pay by petty and systematic acts of extortion, living on the Christians whenever they can.

The konak, or official residence of the mudir, was a shabby, tumble-down old building, overlooking a

quadrangle bordered by numerous low buildings, serving as prison cells. His one-storied house had three small apartments, the principal of these being furnished with a cushioned divan, and a stove usually kept roaring hot, whilst the smoky walls were embellished with the ancient-looking weapons of the mudir; the adjoining apartment was occupied by his zaptiehs and a secretary, the mudir not being able to write himself, a piece of string passed through a hole in the partition serving the purpose of a bell; whilst the third apartment, furnished with some mats and a low table, was used as his dining-room. The first-named apartment was that which the mudir usually occupied, the representative of the Bulgarian population of Panagurishte frequently being present. The former, seated cross-legged on his divan, and with the inseparable cigarette in his mouth, received visitors of whatever description, and issued his orders, the same convenient divan on which he sat throughout the greater portion of the day doing duty as a bed at night.

We exchanged hospitalities with the mudir when we dined at the konak. The kolagassi (colonel) of a detachment of soldiers then at Otleu-keui, the uz-bashi, and other officers were present, as well as some Bulgarian gentlemen. Twelve sat, or rather squatted, down to dinner. Upon our arrival we were ushered into a room which was the mudir's reception, justices',

and sleeping apartment combined. Most of the guests were assembled and were seated on the divan. It is, perhaps, unnecessary to say that ladies are never present on the occasion of Turkish festivities. A gipsy band was discoursing sweet sounds on Turkish stringed instruments with vocal accompaniments. After mutual greetings in Turkish fashion, the customary cigarettes and coffee were indulged in till dinner was announced. The ceremony of washing hands was then gone through, and we went in to dinner in an adjoining apartment, furnished in the manner described, with a table raised only a few inches above the floor, and some mats, a continuous napkin being spread on our knees. Three basins of soup were then brought in, and the mudir pronouncing the word "buyurung" (welcome), each guest at once commenced to dip his spoon into the basin nearest to him, there being just four spoons and four mouths to each dish of soup. After the soup came roast chicken, which, according to custom, was both "carved" and carried to the mouth with the fingers, each one tearing off a piece from the fowl nearest to him with his fingers. This dish was succeeded by stewed prunes and beef, eaten in the same manner; then followed pastry, likewise eaten from the common dish; after this came goose served with rice and raisins, also dismembered and conveyed to the mouth in the same way; then followed

sweets and cakes, succeeded by beef and leek; then a preparation of rice called "pilaff," also dexterously conveyed to the mouth with the fingers, the repast concluding with a basin of "khoshab" (sweet waters), in which we drank the mudir's health, coupling the toast with the hope that when next we dined with him we should find him promoted at least to the dignity of kaimakan.

After a second washing of hands—this time a necessary operation, whatever it might have been before—we again adjourned to the reception-room, where, lounging on the divans, we rested from the exertions we had just experienced in endeavouring to do justice to the mudir's hospitality. We smoked more cigarettes; were obliged in courtesy to drink more coffee; listened to the strains of the gipsy band; witnessed some native dances; heard stories appertaining to Oriental life; and kept up a sort of round-about conversation through the aid of the interpreter, until the time for departure arrived, when the mudir's zaptieh lighted us through the muddy streets with a lanthorn.

On the occasion of one of our visits to the konak, we were startled by the loud howlings of a bellicose prisoner, who, having been locked up during a fit of drunkenness, had recovered his senses to find himself in quod. His bellowings and roarings, increased to

the utmost pitch of his voice the moment we arrived, until they made the whole place re-echo again, were ludicrous in the extreme, and evidently disconcerted the puzzled mudir not a little.

The other leading man of Panagurishte was a most courteous and gentlemanly officer, the kolagassi or colonel of the detachment of about 200 soldiers stationed there, both he and his subordinates being extremely obliging. He occupied quarters in a building formerly the residence of a confessor of the Greek Church, from Mount Athos. The walls of this building were artistically decorated with ecclesiastical and other representations, some of which had, however, been defaced by the Turkish soldiers. Having received numerous considerate attentions from the colonel and his friends, we resolved to ask them to dinner, a somewhat daring undertaking from the fact of Otleu-keui being almost destitute of any but the commonest descriptions of food. Besides this, no knives, forks, or crockery ware were to be purchased in the place, wherewith to augment the limited stock we had brought with us. However, by the exercise of a little ingenuity, and by a pardonable combination of tinware with delf, and pocket-knives with the usual dinner cutlery, the result of the venture was not altogether unsatisfactory.

Our guests were the colonel, the uz-bashi, the mudir, and the representative of the Bulgarian community of Panagurishte. A long narrow bench served for a table. The first course was sardines, which we had fortunately brought with us; then followed soup, which our guests preferred to eat directly from the basin, by simultaneously dipping in their spoons. After the soup came cutlets and potatoes, followed by French plums and beef, succeeded by another dish of mutton and fried potatoes. Then came fowls, which proved to be very tough, then stewed quince, the repast ending with chocolate.

We did not fail to observe that our guests were no less unskilful in the use of knife, fork, and plate, than were we with our fingers when we dined with them. Some stories told them of the Shah of Persia during his visit to Europe, appeared to amuse them immensely, particularly that of his wiping his hands on the lace curtains, immediately after rising from the table when he dined with the Emperor of Austria.

The colonel said that all the Turks relied on England's support in the event of war, which he considered certain, and that they looked on England as their best friend. He spoke in great praise of the ability of Midhat Pasha, the late Grand Vizier, *àpropos* of whom he told the following story. When

Midhat was vâli or governor of the vileyat of Rustchuk, he had numerous political antagonists, one of whom engaged two assassins to murder him. These men went to Rustchuk for that purpose, but were followed by Wallachian spies in Midhat's employ, who informed him of the plot against his life. On their arrival at Rustchuk the assassins were arrested, and on being brought before Midhat at first denied, but at length admitted, that they had been commissioned to kill him. He then asked them how much they were to be paid for assassinating him, and was informed that 25,000 piastres was the sum agreed upon. Midhat replied, "If you will kill the man who sent you, I will give you 50,000 piastres." The men, who willingly consented to this proposal, were paid 25,000 piastres down, and were requested to return for the balance as soon as they had despatched their former employer.

When, after doing so, the men returned to demand the remaining 25,000 piastres, they were asked if they had killed him, and on their replying that they had, Midhat said, "These men have committed murder —hang them!" whereupon both assassins were strangled.

This colonel was very positive in his opinion that the Conference would not affect the question of war, which he spoke of as absolutely certain

from information from Russia, and dwelt on the insufficient defence of Asia Minor and the Pasha's want of appreciation of the danger he apprehended from the Asiatic side.

The completion of the hospital we undertook to construct at Panagurishte was the occasion of a visit from Lady Strangford and the hospital nurses, accompanied by Mr. McGahan, the *Daily News'* commissioner, and Dr. Stoker, whose social qualities we should wish to speak of as highly as his practical services in the matter of relief.

During Lady Strangford's stay of a few days at Panagurishte an amateur dramatic entertainment was given in her special honour, at the temporary barracks, by some of the Turkish soldiers belonging to the detachment. When all the English present arrived, about one o'clock Turkish time (7 p.m.), the barrack-room was already well filled with an audience comprising the private soldiers, a good-tempered, cheerful, hardy-looking set of men, who were seated on the floor. The stage constituted a long strip of about four or five feet in width of the floor. Bordering it on one side were the raised cushioned seats intended for our use, whilst on the opposite side were the officers and men, together with some Bulgarian and Turkish residents, and a band of native musicians. At the upper extremity of

the stage a temporary structure, resembling a house, essential to the plot of the piece, had been erected.

The performance commenced with a Turkish love ditty, or serenade, sung by a soldier, accompanied by instrumentalists playing upon violins, cymbals, a species of guitar of three strings, strummed by an elastic strip of wood held in the fingers; and a stringed instrument called a "tumbelek," beaten by two cork-headed sticks. Following the serenade, two of the actors, one of whom was a Tartar, performed a Turkish dance to slow music, the simultaneous waving of the arms and easy movement of the bodies of the executants being exceedingly graceful, although the dance itself was somewhat monotonous.

After the dance, the drama proper began, the character in the opening scene representing a closely veiled female, and a full-robed Turk wearing a ponderous turban. These kept up a well-sustained improvised dialogue, carried on during the rapid walking to and fro, and the constant passing and repassing of the performers along the narrow stage. Judging by such portions of it as could be translated, and by the glee and plaudits evinced by the Turkish-speaking audience, it was both witty and racy. Of the details of the plot we could gather but little, from our ignorance of the language, but the de-

scription of what was learnt of it was not fit for publication.

The evening's performance was brought to a close by a lively yataghan and sword dance, executed with great vehemence and agility by some of the more perfectly drilled of the soldiers, who, in the use of these weapons, displayed great dexterity.

CHAPTER XV.

Funeral ceremonies—A Bulgarian wedding.

PANAGURISHTE, on All Souls' Day, presented a singular spectacle. From very early morning, throughout the day till night, streams of women were wending their way to or from the different cemeteries. Each as she went carried in her hands a dish of boiled corn, a basket containing cakes of bread, butter, some fruit, a dish of honey, a bottle or some other vessel containing wine, a few wax tapers, a small flask of oil, a bunch of flowers, and some burning charcoal and incense in a small clay censer. When they had arrived at one of the battered, roofless churches, the dishes of boiled corn brought by each of the women were ranged along the foot of the altar, and a lighted taper being stuck into the corn, the respective owners stood in front of the altar, whilst the priest, who was behind a screen with his back to the women, blessed the

offering. As this was done the women individually proceeded to the little cemetery behind the church, carrying with them the rest of the articles they had brought.

When they had arrived at the grave of a relative, each knelt down, and after crossing herself, systematically placed upon the grave the loaf or cake of bread, the honey, the cup of wine, the fruit, and the flowers, lighting at the same time as many tapers as there are occupants of the grave. These tapers were then stuck upright in the earth. A little lamp having been then taken out of the small box-like lanthorn fixed at the head of each grave, some oil from the flask was poured into it, and the lamp lit and replaced. All these preparations having been most carefully and methodically completed, the women commenced the wailing by uttering a mournful, plaintive, continuous cry, at the same time rocking the body to and fro, wringing the hands, and shedding genuine tears.

Over some of the graves were several members of the family, who would all wail together; and the combined effect of some hundreds of little knots of women simultaneously ejaculating a tremulous grief-stricken dirge, was doleful and depressing in the extreme. As each mourner discontinued the wailing, which in some cases lasted half an hour or more, she arose, poured the unconsumed oil and the wine upon

and scattered the ashes from the censer over the grave, after which she departed, carrying the corn and bread with her for subsequent charitable distribution.

A funeral procession consisted of a yoke of white oxen drawing a waggon with wicker sides, on which the corpse—that of a woman—was placed feet foremost, a large cross, intended for the grave-stone, being near the head. On the front of the waggon rode the priest, carrying in his hands a sacristy made of clay; and behind sat one of the relatives. It was followed by a small crowd of about twenty or thirty mourners, mostly women, wearing gowns of coarse homespun cloth, coloured aprons, and handkerchiefs on their heads, being the usual costume of the country. Arriving at the ruins of the battered and destroyed church of St. George, the procession stopped, and the mourners crossed themselves, while the priest scattered incense on all sides.

The corpse, which was wrapped in a coloured blanket, the face only being exposed, was carried into the church, placed before the altar, and laid feet eastwards in the blanket, the head being supported by a pillow. The body was clad in gold-braided bridal costume, a handkerchief on the head, shoes and stockings on the feet, and a gold chain around the neck. On the breast was placed a lighted triple-branched wax taper, and bunches of flowers were

also laid on the breast and placed in the hand. A small oil lamp was burning near the head. A loaf of bread on a plate, a pan of boiled wheat, and a dish of honey were set near the corpse. The mourners and congregation, to the number of about fifty, mostly women, each held a lighted taper, as did also the two officiating priests and the clerk.

The service was read in a sort of sing-song monotone, by the priests and clerk, each taking alternate passages, the book being passed from one to the other, the mourners meanwhile keeping up a running conversation with each other, there being an apparent absence of devotional feeling throughout the entire ceremony. This is attributable, at least in part, to the fact that the service was read in the ancient Slavonian, a language hardly understood and not spoken by the Bulgarians, a proceeding which tends to create a want of reverence in what is taking place on all religious occasions.

Towards the conclusion of the service a picture of a saint was laid on the body, and the mourners laid hold of the white sheet covering it, drawing it tight by the four corners, while the priest, who had taken the triplet of lighted tapers in his hand, scorched the sheet with it in the form of a large cross, adding some religious symbols and other characters. The male relatives then kissed the picture, and bowed

three times to the ground, after which the females did the same. A procession was then formed, headed by the priests, carrying lighted tapers and sacristies, the clerk with the cross or headstone, and the mourners following. The women then began to wail till the grave was reached, uttering a continuous moaning, wailing cry. The grave was lined with boards, within which the clothed body was placed. The priest then poured over it the remainder of the oil from the little lamp, pronounced the words "earth to earth," and completed the ceremony by returning to the church to bless the corn and bread subsequently laid in the grave.

A Bulgarian Wedding Ceremony at Otleu-keui.

The wedding ceremony at which some of our party were present, took place in a small apartment at a private house. The furniture of the room consisted of a deal table and chair, with the usual continuous cushioned ottoman extended around the sides. The customary wooden family tablet suspended against the wall, and containing florid-looking saints and religious pictures, was illuminated for the occasion by an oil lamp.

When we entered the room, the bride and bridegroom were standing near the back of the apartment, the bride on the left; next them, on the other

side, was the bridegroom's best man. The bride and the best man were connected together by two red cotton handkerchiefs, held by a loop at the corners, through which the little fingers of those supporting the handkerchief were passed. The

BULGARIAN BRIDE AND BRIDEGROOM.

bride was dressed in a black cloth frock, richly braided in front with gold lace, both cloth and braid, as well as the dress, being home made. A handsome sash, clasped with large gold buckles,

encircled the waist; a handkerchief formed a partial covering for the head, the hair being tastefully adorned with gold trinkets and flowers. Snowy white stockings, and shoes with ribbons, completed the costume, showing off to advantage a shapely ankle and foot. The bridegroom was clad in the usual Bulgarian costume, namely, a short braided jacket and vest, baggy breeches, and braided close-fitting gaiters, a red garter being tied round the leg. Each held in the hand a sprig of evergreen, resembling a geranium leaf, which grows wild on the rocks. They stood on a small bit of woollen carpet laid on the red rough-plastered floor.

Immediately behind the group was stationed the godmother, holding in each hand a lighted candle above the heads of the happy pair. In the centre of the floor was placed a low stool covered by a handkerchief, on which were placed the religious books used by the priest, a clay sacristy, a plate of sweets, a cup of wine, and two wreaths of evergreen. In front of this stool, and opposite the couple, stood the officiating priest, who had only recently been liberated from prison, where he had been confined several months on suspicion of insurrectionary proclivities. The bride and bridegroom having exchanged rings, the priest commenced reading in ancient Slavic, and in a monotonous drawl, portions

of the gospel applicable to the ceremony. He then took up the sacristy and waved it in front of each three times, made the sign of the cross three times before them, let them kiss the back of his hand three times, and placed a wreath on the heads of each, again making the sign of the cross after doing so, reading meanwhile portions of the marriage service. The priest then let them sip from the cup of wine, handed each a sweet, and giving them a short admonitory address, finally blessed them.

The parents and godfather and godmother then came forward and kissed the wreaths on the heads of the couple, after which bride, bridegroom, and groomsmen, still holding the corners of the coloured handkerchiefs, marched three times round the little stool, the priest leading, but pausing, on the completion of each revolution, to kiss the book of the gospels held to their lips by the priest. At the end of the third round they all marched out of the house, but in a few moments the bride and bridegroom reappeared on the scene, securely bound together with a cord. They were speedily released, however, and the ceremony was complete. Gifts were then made to the couple, and the parents of the bride gave a present of homespun linen to the godfather and godmother, whilst outside the house stood horses laden with the clothing and linen of the bride. Sweets, jelly, and water were then

handed round by the bridesmaids to the assembled guests, and the married couple came to receive the congratulations of those present; but beyond a blushing smile, no other response, not even a whisper, was made by the bride; for, in accordance with the custom of the country, for the space of three days she is prohibited to speak to any other person than her husband. At the house where this wedding took place, a bright little boy, about five or six years of age, was pointed out to us. At the time Panagurishte was attacked, this child was in a house in which he saw seven people killed by the Bashi-Bazouks. Running away unnoticed in a state of terror, he wandered into the woods crying for food. He was subsequently found and protected by some people who were hiding there, and with whom he remained five or six days. They gave him some bread, and he slept under the trees on a little couch of leaves which they made for him, and his life was saved. He very intelligently recounted his experience.

CHAPTER XVI.

Peterich—State of place—Roushid Bey and Hadji Razvan—Losses, and subsequent Government proceedings.

I WILL now briefly refer to the contemporaneous course of events at some of the villages neighbouring on Panagurishte, most of which had not then been visited by any Western European.

Peterich, which we visited early in November, is distant about five hours north-west from Panagurishte. Our route to it was across a series of mountain ridges, offshoots from the Balkans, and from 3000 to 5000 feet in height, the narrow horse-tracks being frequently so steep and rugged as to be barely passable, even by the sure-footed horses we rode. To make matters worse, the greater portion of our journey was through a drifting snowstorm. The slopes and deeply seated fertile-looking valleys of this region are covered with a dense undergrowth; few trees, however, attain a large size. Judging by the footprints in the snow, deer

and other wild animals were plentiful; bears, indeed, are said to be numerous. From the higher summits fine panoramic views were afforded, the mountain scenery being often extremely grand. Only one distant village, Metchka, was observable, and nearly the whole tract lying between Panagurishte and Peterich was in a wild and utterly neglected state. The rock formation of the district we traversed is principally trachyte, overlaid with metamorphic schists and indurated crystalline limestones, following the bold outcrop of which a rapid descent is made into Peterich. This was an isolated little town of 350 houses, built in a picturesque valley on the river Topolitza, amidst the pointed triangular-shaped mountain summits rising abruptly above it. The majority of the houses had been of two stories, constructed on the usual Bulgarian plan, the lower being of undressed stones, strengthened with occasional beams of wood let in, and the upper of wood, the structures being surrounded by high walls or fences.

Arriving at dusk, a mud-plastered apartment, fourteen or fifteen feet square by six feet high, in one of the few cottages which had escaped the general destruction, was placed at our disposal, its previous occupants having obligingly made room for us by taking up quarters in a cellar underneath. Our room, in comparison with which a warm English

barn would have been a positive luxury, was furnished with a shelf containing some pans, a large basket of maize, a water jug, and a couple of sacks. As the square frameless hole through the wall serving for a window was unglazed and the weather was tempestuous, we were obliged, while we stopped, to keep out the daylight, as well as the cold, by tightly closing its shutter. A circular cavity, two and a half feet in diameter, sunk into the floor, constituted the "fireplace," whilst the round hole over it, of the same size, passing through the roof, served as a chimney, which had, however, a perverse downward draught from the savage gusts of wind swooping down upon it. Throwing off our wet outer garments, we set to work to cook our evening's repast. As an addition to the preserved provisions we brought with us, we were provided with a small supply of coarse meal, some goat's flesh, and some milk. The meat we cooked after the manner of the country, by cutting it into little rounded discs called "kabobs," and passing a long slender stick through several of them together, toasting them over the fire. With the milk and meal we made a delicious dish of hasty pudding.

The remainder of the first evening was spent in conversation with some of the leading villagers, who related to us some of their grievances and experiences, and whilst we enjoyed Turkish coffee and tobacco, we

also compounded doses of quinine and other medicines for the numberless people laid down with fever at Peterich.

We kept up a good fire through the night, burning large logs and branches of trees, and, wrapped up in our rugs and clothes, slept on the floor, with our feet turned towards the fire.

After an early breakfast, too closely resembling our supper of the previous night to require further remark, we turned out to make a personal examination of the ruined village, the destruction of which had been as complete as it was almost possible to make it. The distress and destitution everywhere visible were beyond description. The survivors wanted clothing, grain for seed and food, and oxen for ploughing.

We looked within the demolished church, the shattered walls of which seemed ready at any moment to crumble to pieces. After some of the people had been induced to return to their village from the mountains, the women and young girls were taken into the church by Hadji Razvan and his Bashi-Bazouks, and outraged there. Several of them were killed, and the edifice set fire to with petroleum and burnt with the bodies in it.

At Peterich, privation and exposure, together with dysentery, fever, and other forms of sickness, were

causing great mortality. Out of six children belonging to one of our visitors, a leading man of the village, five had died within the previous four or five days. Three families living together in a cellar had lost eight children in one week. Out of the seven children of two brothers five had died, and the list might be multiplied almost indefinitely.

We brought a builder from Philippopolis to erect a hospital at Peterich, but finding there was no means of getting timber on the spot he declined his contract, and returned. Afterwards, being supplied with wood from Bazardjik, he commenced work on a new contract.

Out of the 350 houses which Peterich had contained, there only remained unburnt about 26 or 27, and about 30 houses and temporary huts had been rebuilt by the owners. They had also at a distance of two or three miles from the village, on the mountains, a number of shepherds' huts. The chief business of the place was cattle-breeding, and the inhabitants were also large producers of home-made woollen cloth, in which they traded with the Albanians. The price of a sheep with its lamb at Peterich was from 45 to 50 piastres (7s. 6d. to 8s. 4d.), a ram from 50 to 60 piastres, oxen from £5 to £15 per yoke, a cow and calf from £2 to £4, a horse from £5 to £12, a pig from 15s. to £5.

They appear to have been a thriving though

primitive population, and had by their industry accumulated wealth, which made them an object of envy and pillage.

Hearing that the Bashi-Bazouks were on their way from Szlatitza, all those who were able fled to their mountain huts. The regular troops do not appear to have visited Peterich. When the Bashi-Bazouks were approaching, they captured the field-guard of the village, cut off his right hand, placed it in his left, and made him carry it whilst he showed them the way, murdering him when they were near the village. Arriving there they pillaged and subsequently burnt it, remaining for thirty days, during which their ravagings and plunderings continued. Out of the whole population forty-eight were killed, sixteen of them under circumstances of great treachery. They had been decoyed from amongst the mountains under the pretext of paying allegiance to Roushid Bey, the leader of the Bashi-Bazouks, after the promise that their lives should be spared and the security of the village restored, had been made to them.

A single story, not hitherto related to any foreigner, may serve to convey a sufficient idea of Peterich in the month of May, and the principles of another Turkish commander. Our informant, a man of about forty years of age, and severely wounded, was one of the sixteen who escaped death under the following circumstances.

He had taken refuge in the mountains with the majority of the population of Peterich, this timely withdrawal of the inhabitants from their homes explaining the small number massacred in comparison with the wholesale destruction of houses. A number of Bashi-Bazouks were sent to them to invite our informant and seventeen others to go to Szlatitza to pay allegiance to Roushid Bey, under the assurances above stated.

He continued as follows:—"I went with the first lot of nine men. As soon as we were brought out of the village, our hands were tied behind our backs and we were taken by about forty Bashi-Bazouks, first to the Turkish village of Kamartzi, a march of one hour and a half. We stopped there a short time. The name of the commander who ordered us to be taken was Hadji Razvan, who subsequently burnt the church and outraged the women and girls inside it. He said we should be taken back to our village as there was no necessity for us now to go to Szlatitza.

"On our return march he took us, still tied with ropes, by a circuitous road through the mountains, I being the sixth in order. We were told to halt when about midway. The rope was cut between each person, as one by one they were beheaded with the yataghan. I saw each man killed up to the fifth. My turn came next, and I was ordered to bend my head forwards. They struck me three times on the

back of the neck, but the blows happened to be too low down to cut my head off or to be fatal. I fell on my face to the ground. They then severed the rope which connected me with the next man. The first blow had made me insensible, but perceiving, I suppose, that I was not quite dead, I was immediately stabbed, once in the calf and twice in the stomach, which wounds had the effect of restoring me to consciousness. I then heard a Bashi-Bazouk say, 'He is dead enough now; let him rest there.' Two other men immediately succeeding me in the file were then killed by my side. The ninth in the row received a cut across the cheek with the knife, and like myself was left for dead, but he recovered, and is now employed as a miller. When I revived, after a longer period of unconsciousness, every one was frightened at seeing the state I was in. As I entered the village, a second company of leading villagers was on the point of leaving for Szlatitza, under the command of Mustapha Ussmanlon, from the neighbouring Turkish village of Kamartzi. I managed to warn the second lot that I had seen the other eight who went with me, all, as I supposed, killed; but they were compelled to go, and were slaughtered in the valley between Peterich and Kamartzi."

The bodies after having been robbed were left to putrify in the sun, but those of the last company were

eventually buried by their relatives. The bodies of the first lot had not been buried at all, and the bones were yet lying about. It was during the interval between the massacres of the first and second companies of men that the women and girls were taken into the church.

There were disputes about the ownership of fields, or rather these were coveted by the Turks, who adopted this method of getting rid of the rightful and more influential owners after burning and pillaging the houses. Petella showed us three unhealed cuts across the back of his neck, two of them long and deep, and he also exhibited the other wounds referred to. He said his only remedy was lard. He was one of the leading inhabitants of the place, and had been plundered of a large amount of property. We may remark that the collateral facts of this story were corroborated by several other persons, from whom (some of them relatives) we obtained the names of all those killed.

Hadji Razvan, who ordered the massacres, was, we were informed, at Peterich the day we arrived, but having been informed we were consuls, he at once left. He told the villagers that he was able to kill any of them he liked, and that inasmuch as he did not kill them they ought to consider him as a good friend and neighbour. The Turks in the neighbourhood of

Peterich value the life of a giaour or Christian at ten paras (one halfpenny), or the cost of a gun charge, that is to say, half that of a dog, which is considered worth twenty paras.

The state of the remaining inhabitants of a destroyed village like Peterich may be gleaned from their miscellaneous statement of losses which we collected as follows:—1340 head of oxen, 54 yoke of oxen, 65 cows, 375 horses, 20 donkeys, 5643 sheep and goats, 630 pigs, all the poultry, tools, and clothes in the village, 200,000 okes of wheat burnt and stolen, 3600 okes of copper kettles, 20,000 yards of woollen cloth, 11,000 okes of wool, 46,000 piastres in cash, 1000 bee-hives, 200 pairs of women's silver buckles, together with head-dresses, trinkets, and all the furniture, domestic and culinary utensils, etc., the total estimated losses of this village amounting to 3,400,000 piastres, or about £30,000. Last year's tithes were bought from the Government by Moulla Halil, of Tatar-Bazardjik, for 85,000 piastres. This amount not being taken last year, but the grain having been kept till it should advance in price, and being burnt and stolen in the interim, the villagers were being asked to pay an extortionate rate of interest as well as the tithe. The tax on the stolen sheep was equally exacted, and zaptiehs, sent by the Government to enforce payment, tied the people, who

had already been robbed of their sheep and other property, to posts, and beat them till the payment was wrung from them or their friends. We were told that the staff employed by the zaptiehs on these

A BULGARIAN FAMILY.

occasions was hooped with iron. It was the practice for zaptiehs when they visited Peterich to compel the head man of the village to send them the prettiest

women, and if he failed to do so, to administer a sound thrashing. The people dare not resist these intolerant acts.

After the inquiries of the Consular Committee, and Mr. Baring's visit to the district, the Government sent instructions to Tatar-Bazardjik that stolen sheep must be returned, but this was not done without the payment of one-fourth and often one-half of their intrinsic value. Of the sheep stolen from Peterich only 240 had been returned, having been identified in the Government flocks intended for the army. About fifty yoke of oxen were sent to Peterich by the authorities for their needs and towards replacing some of their stolen ones; but these were identified and claimed by their real owners, from other villages, who took them all away excepting one yoke. This yoke a Turk subsequently stole, leaving the place again as destitute as before.

A villager hearing that his cattle were at the mixed Turkish and Bulgarian village of Kolinary, asked for a zaptieh to accompany him to look for them. He was told a zaptieh was unnecessary, but that he might go himself. He went, and on his approach was received with a shower of stones.

A month previously to our visit the Government had ordered six yoke of oxen to take army stores. Out of this number only five returned, nothing being

paid for the loss. A zaptieh came after this for six other yoke, and said he must either have oxen or money. The distressed villagers collected 100 piastres, with which sum the zaptieh departed. Shortly after the troubles some Turks came and carried off some of the young men on the plea of being insurgents, but gave them up on payment of 3000 piastres demanded for them, which the villagers subscribed.

The day before we reached Peterich, one of the leading men had been thrashed by a zaptieh because he could not find stabling and accommodation for twenty-five soldiers and their horses, who were sent by the Government to look for stolen cattle. Both were eventually accommodated by driving the men, women, and children from the requisite number of huts. The method of search was as follows. According to the inhabitants' story, they declined to allow them to accompany the soldiers to identify their cattle, whilst the natives of the place about to be searched were notified a few days previously of the intended visit, so that it was not strange that the stolen cattle were out of the way by the time the soldiers arrived.

After these soldiers left Peterich they called at a Turkish village two hours distant, and reported the complaints made by the Peterich people. A day or

two afterwards two leading Turks came to them and said, "You are complaining against us; in a short time we shall come and 'pepper' you again."

A leading man of Otleu-keui, but whose native place was Peterich, informed us that even twenty-five years ago the Turks were in the habit of lawlessly taking their sheep, goats, money, etc., from the village. He dare not sleep in his shop during winter, fearing personal robbery and violence. The Turks habitually took away the wives and daughters of the Bulgarians, and made them wait upon and serve them in their houses. Thirty years ago Mahmoud Bey kept a band of Albanians in the mountain passes near Peterich, who used to make predatory incursions upon the fields and farms of the Bulgarians, to capture their cattle and sheep, which were then taken to his farm at Tatar-Bazardjik; and the same thing had been going on ever since.

The Bulgarian fields are intermixed with some of the Turkish, and the latter would not now permit the former to interfere with or cultivate them.

Again calling at Peterich after our visit to Smolsko, we returned to Otleu-keui by a somewhat different route, in order to call at Metchka. Just outside the former village, the wife and children of one of the sixteen murdered men were pointed out. A man who went with us as guide had accompanied

the second lot of nine men nearly as far as Peterich, after they first left the mountains, intending to meet Hadji Razvan with the other eighteen, but his suspicions becoming aroused, he slipped, unobserved, behind a rock, and thus escaped, whilst the rest went forward to Peterich, and were subsequently bound and slaughtered.

About noon we met a company of about twenty armed and jaded-looking shepherds leading their horses and mules across the mountains, and clad in tattered sheepskins and coarse blankets. They had an escort of two or three zaptiehs, and were understood to be on their way back from Constantinople, more than a fortnight's march, where they had been with sheep.

A little later in the day we overtook a band of a very different stamp, consisting of a dozen or fifteen cut-throat swarthy-looking Bashi-Bazouks, mounted on mules and horses, and each armed with a long gun, yataghan, and pistols. Some of them were recognised by the peasant guides with us as lawless Turks from the neighbourhood we were leaving, well known for the part they took in the massacres and pillagings of May. Several were wearing Bulgarian clothing as part of their diversified costume.

Had our party been less compact, or had there existed any doubt as to the extent to which we were

armed, we might have had good reason to desire to meet pleasanter-looking fellows than these Turks while amongst the mountain solitudes we were then traversing.

CHAPTER XVII.

Smolsko — Inhabitants and Turkish official — Butu — Government requisitions—Poebrene—Hafouz Pasha again—Tithes and taxes.

THE village of Smolsko is remotely situated, at a couple of hours' distance beyond Peterich, on one of the spurs of the Balkans. Our route to it took us past the glade in which the second band of Peterich men were slaughtered. No Western European had before visited this very secluded place, and we were greeted on all sides on our arrival at Smolsko with grateful welcome, salutations from hundreds of wretchedly clad people, whose pinched, joyless faces, for the first time for months, were illuminated with a ray of hope. The only drum in the place, and which they had never ventured to use since "the troubles," was brought out and beaten with vigorous joy to a tune played on the bagpipes, whilst the leading villagers assembled to conduct us through the half-ruined

place, and to supply us with the information we sought.

The original number of houses was 250, out of which number 30 were burnt, together with 47 out-buildings and stables. Twelve people were killed here, the majority of the inhabitants having taken refuge in the mountains. The village shared the usual fate of complete and systematic pillage. The losses comprised 83 oxen, 44 horses, 25 bullocks, 1172 sheep, the whole of the church property, consisting of vestments, silver candlesticks, plate, and money, and the portable property of the inhabitants. The sheep stolen from Smolsko were taken to the Turkish village of Kamartzi. They were recognized by the owners, who obtained a special order from the konak of Szlatitza to have them returned, whereupon the men went to Kamartzi for the sheep. When they arrived at the village, the residents, who are Turks, met them with guns and other weapons, and would not allow them to enter the place, and the sheep had not been returned. The people were being compelled to re-build their own houses. A Turkish official sent to give this order said he had reported that it was impossible to do so, owing to the inclemency of the weather. The reply was "Though it is impossible, yet order it to be done."

The result of the inhabitants having no oxen, their stock not having been returned, was that they were

compelled to cut and carry the timber from the woods on their shoulders. Some of the woods were more than three miles distant. The yearly tithes on grain at Smolsko amount to 40,000 piastres. At this village the tithes have to be carried to Nish, and a villager had just returned from making that payment, after a journey of thirteen days in going and nine days in returning. People were afraid to leave the village; one woman whom we met, and who was following us to Smolsko, said she had availed herself of our protection to enable her to see her brother, not having dared to leave her own village for the six months previous. The ten or twelve men who met to receive us, said they had never dared to meet in such numbers since "the troubles." They complain that thirty-two Bulgarians of their village, after having paid the usual exemption tax, had been made to go over to do the drudgery of the army. Zaptiehs came two months ago and forced them off, informing them they were going to Sophia. They have not since been heard of, and none of them have returned.

While the leading villagers were on their way to meet us at one of their Bulgarian houses, Mustapha Effendi, the Turkish official sent here by the Government, said to them, "Go to your new 'kings' and see what they will do. They will go, and we will remain, and you will see what we will do after." Hardly

had we returned to Panagurishte than a messenger arrived from Smolsko, informing us that several of the head men had been arrested and thrown into prison, because they had met and conversed with us. Measures were, however, promptly taken to effect their release, which was effected, after a few days' incarceration, by a correspondence between the Governor of Sophia, in whose sandjak Smolsko lies, and Mr. Calvert, our consul at Philippopolis. One of the Smolsko men was brought as a carpenter to work for us at Otleu-keui, where we received visits from his Smolsko friends, and was able to convince them of our good intentions to their community, though Lady Strangford, for whom we reconnoitred the place, objected to having a hospital there.

The Pillaging of Butu.

This village, which nestles in a charming but comparatively uncultivated valley, is situated at one hour's distance on horseback westward from Panagurishte. It contained seventy-seven dwellings, the whole of which had been pillaged, but only seven houses, seven mountain huts, and about twenty stables had been burnt. This had been done by a detachment of soldiers and Bashi-Bazouks under Hafouz Pasha; greater destruction being prevented owing to the influence of the chief man. The majority of the inhabitants fled to

Panagurishte, and seven of them were killed there. Their chief losses through robbery were 42 oxen, 40 horses, 10 donkeys, 60 cows, 1500 sheep and goats, of which 900 were afterwards recovered from Turkish shepherds, 65 pigs, besides church property, clothing, bedding, furniture, and other effects, to the estimated value of 189,000 piastres, as ascertained by the village priest and leading residents, who supplied the above figures. To add to their other troubles, soon after the village was pillaged the river overflowed its banks and destroyed their gardens.

The people of Butu are chiefly employed as charcoal burners, and they complain like other villagers of having insufficient oxen with which to ply their trade, thirty teams, out of the few they had left unstolen, having been requisitioned to convey Government stores for the army at Sophia, and on one occasion they were obliged to send the only remaining yoke of oxen in the village with charcoal to Tatar-Bazardjik, at half the ordinary rate of freight. One of our informants had had three out of his four oxen stolen, and the one that remained, being made to convey army stores a journey of ten days, going and returning, died from overwork. The Government were also requiring these owners of oxen to carry timber for the re-building of the houses which had been burnt in the neighbouring villages, the zaptiehs beating

those who did not do this, and one man's arm had been broken by them.

Some zaptiehs who had gone to Butu were provided, free of cost, with eggs, chickens, butter, and meat, for ten days, and they threatened to stop a month longer if money was not paid to them. The villagers subscribed ninety piastres and they left. Not long afterwards another zaptieh went to the village and demanded 500 pieces of timber. The villagers carried 250 pieces to the burnt village of Elshitza, several hours distant, and subscribed fifty piastres for him, which he accepted as a release. No sooner had this zaptieh taken his departure, than a second one arrived and demanded the original number of 500 pieces of timber, but consented to take money, which he also demanded. When the villagers told him they had no more money to pay with, he replied, "Why, then, did you find so much to pay the other zaptieh?" and then insisted on their carrying the 500 pieces of timber. The residents of Butu say it is next to impossible to live in their village; they had been unable to sow their land during the autumn. Hardly a day passed without exactions or trouble of some kind, and even the Turks from neighbouring villages, on their way to market, compelled the villagers to lodge and feed them gratis as they passed through. They had to

pay the tax on sheep which were stolen, and the tithes on wheat and other grain burnt by the Bashi-Bazouks.

A woman from this village, whose house had been burnt, the property stolen, and her husband thrown into prison, said that she had been marched, bare-headed and barefoot, with several hundreds of other people, from Panagurishte to Tatar-Bazardjik. When they arrived the men were separated from the women and put into different places of confinement. While on the march, the soldiers who escorted them were constantly selecting the best-looking girls and women, and any one remonstrating with them received a blow and was told to march on.

The Turks took with them many waggons laden with plunder, which was distributed among the beys, members of the Government, soldiers, and others at Tatar-Bazardjik. Some of the oxen were left for the use of the army. Those who fell ill by the way were put on to the waggons.

Our informant's husband, while on his way from Tatar-Bazardjik with his cows and oxen, was stopped by Bashi-Bazouks, who stole his goods, ill-treated and afterwards imprisoned him, because, having received a wound on his face, they said he must have been an insurgent and had fought against the Turks.

She is now living with a female friend whom we

saw, whose child was killed in her arms, the same ball afterwards passing through the mother's hand, the wound from which had not yet healed.

Poebrene.

This village is situated in a hollow amongst the mountains, distant about three hours to the north-west from Panagurishte, the road, only adapted for riding, following a narrow winding valley watered by a rapid mountain stream. The slopes are partially covered with oak, but the chief portion of the valley is wild land, only a few cultivated and cleared patches alternating with the scrub. The small, unburnt, but plundered village of Metchka, which we called at, is about midway, and with this exception no other houses exist in the valley, its only visible occupants, with the exception of a stray hare, being occasional flocks of sheep and goats and their shepherds and attendant dogs.

The geological formation is chiefly plutonic, consisting of dionitic rocks traversed by numerous ramifying strings of quartz and feldspar.

Nearing Poebrene we heard the mournful characteristic "wailing" of several women from an adjoining cemetery, the presence of which was indicated by a few scattered stones and rude crosses occupying a fenceless patch on the mountain side.

Riding up to the place, we saw a small group of peasants, of whom a couple of men were digging a grave, whilst the women were uttering a doleful dirge over the body of a deceased relative, wrapped in sacking and laid at the bottom of a waggon drawn by a yoke of oxen. There was no coffin, neither was any priest present to perform the last rites of Christian burial.

On arriving we put up our horses at the house of the schoolmaster of the village, and in a short time a dozen of the leading men came to meet us and to show us over the place.

At Poebrene 185 houses and 24 shops were destroyed, out of the original number of 300. There were 300 shepherds' huts in the vicinity of the village, and of these 80 were burnt, besides 312 barns, stables, and outbuildings. The number killed was fifteen; the majority of the inhabitants having dispersed themselves amongst their mountain huts. Peterich had been already burnt, and the news had reached Poebrene. They likewise heard of a detachment of the army under Hafouz Pasha, the day before it actually arrived. When he came he found the village empty; only three men who were drinking wine in a house remained, whom he captured. He burnt four houses and returned to Panagurishte; at the end of three days these three men returned to Poebrene, and

told the peasants who were living in their mountain huts that Hafouz Pasha had ordered that they should not be harmed. More than 150 men, women, and children from the Panagurishte side returned, and others also.

On the following Friday, Hafouz Pasha came a second time with a detachment, and ten or fifteen of those who had returned to the village went out to welcome him on his approach. On their meeting he took three of the men, one of whom was the priest's son, and asked them where their priest was. On their telling him they did not know, he at once ordered them to be shot. The remainder of the party were kept by Hafouz Pasha at the camp, whilst the Bashi-Bazouks and soldiers rushed into the village, broke open the houses, robbed them, and burnt the number above stated; after this they gathered the remainder of the men, women, and children found in the village, and marched them towards Menchovo as far as Guila, the boundary of Menchovo, Poebrene, and Metchka. They spent the night in the open air, the women being left to the mercy of the soldiers. It was snowing at the time.

They next morning went to Panagurishte, taking the road towards Menchovo, whilst twenty or thirty Bashi-Bazouks and a captain took the people, their cattle, and stolen property to Panagurishte, where

they were put in a courtyard with the other prisoners. Hearing of this, a deputation of villagers arrived and became security for them, and they were released and taken back to Poebrene.

The priest was taken to Sophia, and thence to Constantinople, where he was still in prison in November last. The pillaging of Poebrene resulted in the following losses:—3000 sheep, 2000 goats, 4000 lambs and kids, 200 yoke of oxen, 400 cows, 120 horses, 50 swine, all the plate, money, vestments, etc., from the church, with cash, etc., valued at 26,000 piastres; 250,000 okes of wheat; the total certified losses being 1,525,811 piastres.

The similar complaint of the farming of the tithes was found here as at other places. The tithes for last year's crop were purchased from the Government for 90,000 piastres, by Osman Olga, a Turk from Philippopolis. He left his tithe in grain in the village. It was stolen and burnt during the troubles. He came this year to claim it whilst soldiers were occupying the place. They had dug up some of their hidden money, which they had taken off to the huts, and with the value of some of their remaining sheep managed to pay him this sum in cash. There were found on the farm of Mustapha Pasha 760 sheep and goats. He promised to return 360, retaining the 400 for himself. There were also found in his possession

151 cows and oxen. Of these he said he would let them have 51, keeping 100 for his own use. The villagers have known the cattle to be there since the time of the plundering. They petitioned the authorities, but got no reply. They sent many times to try to get them, but without success. They had, nevertheless, to pay tax upon the stolen cattle. Taxes were still collected on the destroyed property. The villagers, being ruined by their losses, were obliged to borrow money at Philippopolis at a ruinous sacrifice to pay them.

The rich lenders often charged them in kind, after the rate of two or three bushels of grain for the value of every bushel actually lent, so that if a farmer's crops failed, he would be crippled for several successive years. As a rule the villagers residing on the plains received harsher treatment at the hands of the Government than those living among the mountains, the former being more accessible.

At Poebrene they pay an army exemption tax of forty-six piastres per male head yearly, commencing with the birth of the boy, and continuing the payment until he is seventy years of age. Generally the tax commences at the age of six or seven. The tithes this year are one-tenth upon the grain, vegetables, and fruit, but for the previous five years they paid a higher rate, after the following scale:—The first year of the

five they paid one-fifth; the second, one-sixth; the third, one-seventh; the fourth and fifth, one-eighth; and the present one-tenth; the pretext being that the Government was in debt and wanted the money. Not only were the villagers thus saddled with increased tithes by the Government, but the tithes being sold to the tithe farmer, the latter added his profits to the amount, thereby increasing the sum actually extorted from them to nearly one-half of their gross produce.

On the death of the owner of any property, his son or next heir has to renew the title, paying a tax of about four piastres upon every piece or patch of land owned. The average number of different allotments per head is from twenty to thirty. Upon every change of ownership or title, the Porte also claims a tax of three per cent. upon the value of the land, and whenever the Government desires to raise a sum of money, or to increase its revenue, it periodically sends round officials who compel owners of property to renew their titles, whether they wish to do so or not.

A corn mill was not long ago built in the neighbourhood of Poebrene, costing 15,000 piastres to erect it. The emlakchi valued it at 40,000 piastres, on which a yearly tax of four per cent. was claimed, besides which the tax on the estimated income of the mill was valued in anticipation at 760 piastres yearly,

whether the profit was realized or not. In this instance the net working profits actually amounted to about 2000 piastres, nevertheless the full taxes were enforced all the same.

CHAPTER XVIII.

Rakovitza—Kalondary—Popintze—Metchka—Bania—Adventures of the priest—The hot-water springs—Return to Philippopolis—Remarks from *Pall Mall Gazette* on the completed work of Central Relief Committee at Constantinople.

RAKOVITZA, three hours distant from Peterich, originally contained 353 houses, out of which only thirty-two remained unburnt. It was demolished and sacked by Bashi-Bazouks, under the command of Mustapha Bey, of Sophia, no regular soldiers being there. Upon the approach of the Bashi-Bazouks the inhabitants fled for refuge to a neighbouring mountain called Aranlietz, two hours from the village. The loss of life was small. During their march to the village, the Bashi-Bazouks killed two men, and they also killed a woman and two children in the village. A man who was captured was beaten so severely and suffered so much in prison at Sophia that he died. The estimated total losses

from houses burnt and pillaged, and cattle stolen, as gathered from official returns attested by the Bishop of Sophia, amount to 1,322,345 piastres, exclusively of the church and school, which were both burnt and pillaged. The present population of the village is 1410 persons. The Government had sent an order that ninety houses should be built, of which sixty-five were to be constructed by the residents of Rakovitza, and twenty-five by the surrounding villages.

The maximum individual loss at this village was 73,420 piastres, and the minimum 250 piastres.

Numerous arrests had been made, and the greatest pecuniary sufferer was still lying in prison at Sophia.

A resident of Guitonova, near this village, just before the troubles, had gone to Sophia to buy 300 okes (seven cwt.) of bar iron of the value of 930 piastres, for himself, and had also been commissioned by a merchant of Pyrdop to sell a quantity of braid for him, whilst at Sophia. Having sold some of the latter, he returned with his 300 okes of iron and the remainder of the braid, valued at 1470 piastres. On his way back he was surprised by Bashi-Bazouks, who captured his team and contents, while he ran away for his life. He was afterwards arrested and thrown into prison at Sophia, being accused of bringing the iron that it might be made into weapons for the

insurgents. Whilst in prison his food was two small loaves of bread a day and some water. He obtained other food by bribing the zaptiehs, his three months' incarceration costing him, for this purpose, from 300 to 400 piastres. To raise this sum and to meet the claims of the iron and braid merchants, he has had to sell his fields, and is now left without means.

Kolondary.

A Bulgarian resident of Kolondary, a Turkish village situated in the vicinity of Rakovitza and Szlatitza, informed us that having a daughter seventeen years of age, the son of Roushid Bey wanted to compel her to become a Moslem and to join his harem. Both our informant and his daughter had been obliged to hide in different villages for several months. He was afraid to return to his own village, having been told that if he did so he would be killed by Roushid Bey's son, who had threatened his life. Kolondary, being a Turkish village, was not burnt or pillaged, but our informant said that Roushid Bey had robbed him of 12,000 tiles, which were carted to his own farm, 130 sheep, 5 yoke of oxen, 1000 okes of wheat, 90 okes of wool, and 9000 piastres in cash, and was then ploughing our informant's own fields. He said that his only fault was to have inspired envy by becoming rich in property, and to have had a good-

looking daughter. From there being but few Bulgarian residents at Kolondary, Roushid Bey robbed him with impunity, to enrich himself; the Turks in the service of the latter also threatened to kill him if he returned. He had not laid any complaint, as Roushid Bey was himself the head authority of his district.

Our informant said he was perfectly destitute, having nothing but one suit of clothes, which he had worn continuously since April.

POPINTZE.

This village, having an existing population of 780 persons, is in the same valley as Butu. On our arrival we were welcomed by the usual salute from scores of savage mastiffs. It contained originally 134 houses, of which 28, together with the school, were demolished, and the rest robbed. The walls and roof of the church were standing, but the building was otherwise quite gutted. The people fled to Panagurishte a short time previously to the arrival of Hafouz Pasha's soldiers, and 25 of the villagers were killed there. Besides the property taken from their houses, there were stolen from Popintze 253 oxen, of which 102 were subsequently found amongst the herds of the governor at Tatar-Bazardjik; 160 cows, 100 horses, 5000 sheep and goats, of which 1220 were

restored. The previous year's tithes had been bought from the Government by a Turk for 60,000 piastres. The yearly taxes paid by this village, as ascertained from the tax-collector, are as follows:—

	Piastres
Army exemption tax	24,000
Sheep tax, of 4 piastres per head	16,000
The village expenses for entertaining zaptiehs, and other officials	40,000
	80,000

Amounting to about 100 piastres per head of the population.

They had been twice requisitioned since the "troubles," to supply oxen to convey war material to Sophia with from twenty to twenty-four oxen each time, for which nothing was paid them; they are also compelled to carry charcoal to Tatar-Bazardjik for Government use at half the usual freight. Should they refuse they are beaten by the zaptiehs until they acquiesce.

The villages of Butu and Popintze possess between them several miles in extent of rich and fertile land, watered by a mountain stream; very insignificant patches of this land are, however, in any way cultivated. By far the greatest portion is left in its wild state, and the oak scrub with which it is covered is converted into charcoal, after being conveyed to the village, where it is burnt. They are afraid of

burning the charcoal in the woods, fearing robbery or attack.

Our return to Panagurishte was along a series of the most charming but solitary valleys, some of them many miles in extent, rich in diversified scenery, and capable of a high state of cultivation, but completely neglected; the only habitations seen during a ride of many hours being a few scattered shepherds' huts, rudely built on the slopes of the hills. Approaching the mountain pass of Saint Nicola, near which the insurgents had constructed their entrenchments, the scenery is very grand and impressive. One of the valleys here suddenly deepens and contracts to the dimensions of a wild mountain gorge, very tortuous in its direction, with steep rugged sides densely covered with timber. The bed of this ravine is broken into a series of cataracts, one of them of considerable grandeur, over which the river, extremely serpentine in its course, bounds with great majesty and velocity.

Metchka.

This village is situated about two hours distant from Panagurishte. Out of the 110 houses it contained, 73 were burnt, besides the school and smaller church, the larger one escaping. The village was attacked by a mixed company of Bashi-Bazouks and regulars. Only one man was shot, the majority of

the inhabitants having escaped to the mountains as soon as they heard the cannonading of Otleu-keui. All the houses and churches were, however, robbed, and 480 sheep, 1 yoke of oxen, and 13 horses stolen. The amount of distress at Metchka was slight compared with other villages, and the residents were re-building the burnt houses.

Bania.

Bania is a somewhat scattered village of stone and mud houses, surrounded by high wattled fences and approached by dirty slushy lanes. It occupies a wide fertile valley, and is enclosed on all sides by lofty hills. The village is distant 1½ hours S.W. from Otleu-keui. It contained 160 houses, of which only 10 were burnt during the occurrences of May. All were, however, more or less pillaged by detachments of the regular army and Bashi-Bazouks shortly after the sacking of Otleu-keui. On their approach the people fled from the place, and as they did so were followed by the Bashi-Bazouks. Six persons were killed and one wounded. The church was completely pillaged, but not burnt. The loss in stolen cattle, sheep, houses, grain, etc., is valued at 250,000 piastres; but the domestic articles, money, and clothes stolen cannot be estimated. It was the intention to kill and destroy to a much greater extent at Bania, but the village

priest, who had made good his escape, together with some of the leading men, gave themselves up as hostages for the good behaviour of the villagers, whose intention was to have taken part in the insurrection had they had arms.

We made the acquaintance of the village priest, who was clad in old, tattered, threadbare clothes, and was quite destitute. After giving himself up as a hostage, he had been marched to Philippopolis and thrown into a prison there, which contained several hundred prisoners, besides equally large numbers who were confined in baths and khans, etc. He was at first put into a cell with forty others, which was so crowded as to admit of standing room only. When they slept they had to lean one upon the other. He was afterwards chained by the neck, feet, and arms to fourteen other men, and kept thus fettered during twenty days, they being liberated for a short time only once a day, and even then they had to pass through two lines of zaptiehs, who frequently beat them as they passed.

While in prison the priest had to endure all kinds of indignities at the hands of Turks and zaptiehs. His long beard was torn out by the roots, and he was so severely beaten that no part of his body was free from the effects of blows. The others were punished in the same manner, the treatment

they received being beyond the power of words to describe. The food was two cakes of dry bread and some water every twenty-four hours, some of the bread being so coarse and bad that the soldiers had refused to eat it. Any food they could obtain besides could only be procured by bribing the zaptiehs. The priest was kept in prison without trial from May till October, being eventually released through the intervention of the Consular Committee. On his way back to his village, after his liberation from prison, he was stopped on the road by two Albanian field-guards, and having nothing worth stealing, they made him pull off his shoes and dance for their amusement, they meanwhile flourishing their yataghans over his head to quicken his steps. He was only released from his unpleasant predicament by the timely arrival of some travellers, who drove off the Albanians.

At the distance of about half a mile from Bania there exists a successive series of hot springs. Similar hot springs exist in other and more distant portions of the Balkan chain.

The chief peculiarities of those at Bania may be worth describing. The rock formation of the neighbourhood of the springs is clay slate, having a uniformly northerly strike, and a dip of 50° eastward. From betwixt the beds of these rocks there issue, at

the outcrop, and accompanied by bubbles of sulphuretted hydrogen gas and steam, a succession of ever-flowing streams of hot, transparent, and almost tasteless water. There are within a distance of about a quarter of a mile at least half a dozen of these springs, at short intervals from each other, the series forming a line nearly but not quite in the direction of the strike of the rock, some of them being on opposite sides of a mountain-stream of perfectly cold water, flowing within two or three feet from them. Each spring, as it issues, forms a pool of hot water; and around the largest, the perpetual jet from which would fill a six-inch pipe, a stone wall has been built, constituting a most agreeable refreshing hot-water bath of about the maximum temperature at which the body could be immersed without discomfort, and said to possess extraordinary curative properties. We made frequent visits to these baths during our stay at Otleu-kęui.

A qualitative analysis of a portion of the water yielded, besides the sulphuretted hydrogen gas, lime, *barium, silicon, and traces of iron and magnesia, to the combined amount of about sixteen grains per gallon. These baths were much frequented by the Turkish soldiers, and were said to be very efficacious for wounds.*

On leaving Otleu-keui, we took the direct route to

Bazardjik, a journey of seven hours, with one stoppage at a half-way han. Arrived there, we had an interview with the Bishop of Sophia, and spent the evening with Mr. Long, the distributor of the Manchester Relief Fund, who appears to have remained at his post during the summer. Having partly arranged to cross the Balkans to Tirnova with our interpreter, circumstances arose which necessitated our stay at Philippopolis, where we availed ourselves of the kind offer of the house of Mr. Stoney, during his absence on the business of the Lord Mayor's Fund. No persons but the English appeared to venture to occupy the few seats placed at the disposal of the public in the room of the trial of Achmet Aga. The last fact in his history, his secret removal from Philippopolis, is given in the latest Blue-Book on Turkey (No. 26), and I append the despatch in which this circumstance is related.

The hospitalities of our friends at Philippopolis prevented our delay in that town from being irksome. Good spirits seemed restored, and the society of the place became even gay in winter. At Constantinople the probable failure of the Conference to avert hostilities appeared as much a foregone conclusion as it certainly was in the provinces. The only question for speculation was how long the sittings would last. On that point we found the opinion of Mr. White,

H. B. M. Consul at Belgrade, signally correct. If Mr. White had been summoned to London when the massacres were first disbelieved, his experience would probably have saved a good deal of trouble. Whilst in France consular services lead in some cases to high diplomatic appointments, Committees of the House of Commons are well known to have supplied weighty evidence against any amalgamation of our consular and diplomatic services. It seems, however, hard that the most valuable administrative abilities should entail so long a banishment from home as is the case with our best-filled consular appointments, and that the Foreign Office should not sometimes have the benefit of long experience obtained in countries imperfectly known in England, imparted verbally instead of in mere despatches.

The passage home by sea is certainly to be recommended to those who have come out by land. For the greater part of the year, only the last day and night of the passage to Marseilles is at all inconveniently rough. Of the gentlemen alluded to in these pages, Captain Hanna stayed behind and remained in Constantinople since his return from the interior, and Dr. Stoker has transferred his energetic services in the cause of relief to Soukoum-Kaleh. Mr. Stoney and Mr. Long have continued the local administration of their respective funds.

A correspondent of the *Pall Mall Gazette*, Sept. 1, sends the following information as to the work of the Central Relief Committee, to which I have before adverted:—

"For a simple and lucid statement of excellent work done in the wide field of suffering in Roumelia, I have rarely seen anything better than the report just issued by the Central Committee of Relief in Bulgaria, etc. This committee was formed last year, after the 'atrocity' visitation, but it has advertised little, and been puffed less, so that its work is known to few but the subscribers to and beneficiaries of the fund. Its head-quarters are in Constantinople, where its business has been chiefly managed by Vice-Consul Wrench; its chief field of action has been in the Philippopolis district, where the relief work has been conducted by Mr. Stoney, C.E. The whole charges of the committee for the administration of a fund of £20,000 only amount to £148, which includes advertising and every other office charge. Sixty-six villages in the district of Philippopolis were relieved under Mr. Stoney's direction. Houses were rebuilt, the female population provided with wool—spinning and weaving being their chief occupation; the men with implements and ploughing oxen on loan, while labour in the rose gardens was given and paid for to those who had no other industry or

occupation. Besides this, 9370 families were provided with from three to four bushels of grain each during the winter months, the relief ceasing as soon as the first produce of their winter labour was realised. Thus the money of the committee was laid out chiefly in bracing up the disjointed industries of the district, and in preventing the inhabitants of the crushed villages from sinking under the effects of destitution and discouragement. The committee has still some funds in hand, or rather had till it lately placed them at the disposal of other committees which have been formed for the relief of the swarms of fugitives who are falling back upon the towns in the rear of the army. In view of the fearful misery of these thousands, who are reaping bitter harvest of Russian humanity, the committee has just made a new appeal for funds, which I hope will meet with a response worthy both of the applicants and their object."

A perusal of this extract may confirm the regret I expressed in my notice of this relief fund, that the excellence of the machinery of the Central Relief Committee at Constantinople was not better known in England last year. Mr. Wrench, however, seemed opposed to the idea of spending charitable funds in advertisements or office expenses. The distress amongst the Bulgarians, though its chief aggregation may be removed to other districts by the war, is

hardly likely to be less intense this next winter than in the last, when the season was unusually mild. Therefore if these pages should fall into the hands of any friends of the Bulgarians I should be glad to be the means of informing them that Vice-Consul Wrench has offered to distribute further relief.

I append a few despatches from a recent Blue-Book on Turkey (No. 26), to show from official sources the more recent official dealings with the inhabitants of the district of which I have stated my experience. These extracts may illustrate the benefit to the native population of the presence of British consuls in a district from which they were for some years removed.

APPENDIX.

RECENT CONSULAR DESPATCHES ON THE PHILIPPOPOLIS DISTRICT.

Consul Blunt to the Earl of Derby.—(*Received June* 30.)

Adrianople, June 18, 1877.

My Lord,

I have the honour to inclose to your Lordship the copy of a despatch which I have received from Mr. Acting-Vice-Consul Calvert, reporting the removal, without chains, from Philippopolis of Ahmed Aga, Metto Bektash, and Ahmed Chaoush, the three criminals implicated in the Batak massacre.

I have made inquiries here on the subject, and have been informed that the Porte has sent orders for these men to be sent to Constantinople.

I have, &c.,

(Signed) J. E. BLUNT.

Inclosure.

Acting-Vice-Consul Calvert to Consul Blunt.

Philippopolis, June 14, 1877.

Sir,

I yesterday morning had the honour to address to you in cypher the following telegram:—

"Ahmed Aga, Metto Bektash, and Ahmed Chaoush were

quietly despatched from here by rail for Adrianople on Friday, the 8th instant, unchained, and under escort of only two police officers."

In the evening, after the closing of the post, the message was returned to me with a verbal intimation to the effect that, in pursuance of superior orders, no cyphered telegrams or even open messages in any language but Turkish could be accepted.

This morning I received from the local director of the telegraph a copy of the order in question, according to which all telegraphic correspondence between consular officers must for the present be conducted in Turkish.

The removal of the three criminals mentioned above was in compliance with instructions received the previous day from the Vali of Adrianople. The prisoners were despatched to the railway station early in the morning, and with such secrecy that even the railway officials were unaware of the circumstance until a day or two ago.

I have &c.,
(Signed) F. R. J. CALVERT.

Consul Blunt to the Earl of Derby.—(Received June 30.)

Adrianople, June 18, 1877.

My Lord,

I have the honour to inclose to your Lordship the copy of a despatch from Mr. Acting-Vice-Consul Calvert, of Philippopolis, reporting the arbitrary collection of taxes from Tsarovo, one of the burnt villages in the province of Tatar-Bazardjik.

I have brought this case to the special notice of the Vali of Adrianople, and have furnished his Excellency with the substance of Mr. Calvert's report.

I have, &c.,
(Signed) J. E. BLUNT.

Inclosure.

Acting-Vice-Consul Calvert to Consul Blunt.

Philippopolis, June 14, 1877.

SIR,

THE head-men of the Bulgarian burnt village of Tsarovo, in the caza of Tatar-Bazardjik have this day come here to complain that the authorities of that district are demanding of them the "bedel" and "imlak" taxes, from which the Government promise that the burnt villages should be exempted.

They state that a zaptieh came to Tsarovo from Bazardjik on Sunday last, and on their demurring to pay the said taxes, forced a number of the villagers to sit the whole day naked and bare-headed in the sun, and that they ultimately paid him 4000 piastres on account, for which he gave them a written receipt.

On my representing the case this afternoon to the mutessarif, he reprobated the course pursued by the Bazardjik authorities, and promised that the conduct of the zaptieh should be inquired into; but, as regarded repayment of the 4000 piastres extorted in contravention of the Porte's instructions, he said that could not be effected without a special order from Constantinople, it being a tacit rule in the Administration that no sum once paid into the Government treasuries can ever be returned.

His Excellency informed me also that, as no term has been fixed during which the exemption of the burnt villages from certain taxes is to continue, he has applied for instructions as to the duration of the exemption.

The determination of some definite period would take from the local authorities any excuse they may have at present for demanding the remitted taxes. To be of any real value to the distressed peasants, the exemption should extend over at least two or three years, and it should be specially decreed that the taxes in question shall not be considered to have accumulated at the end of that period; in other words, that the Government makes the peasantry a present of the taxes for a given period, and does not merely allow those taxes to fall into arrears.

I have, &c.,

(Signed) F. R. J. CALVERT.

Consul Blunt to the Earl of Derby.—(Received June 30.)

Adrianople, June 18, 1877.

My Lord,

I have the honour to inclose to your Lordship the copy of a despatch which I have received from Mr. Acting-Vice-Consul Calvert, reporting a revival of lawlessness in the sandjak of Philippopolis.

I have, &c.,
(Signed) J. E. BLUNT.

Inclosure.

Acting-Vice-Consul Calvert to Consul Blunt.

Philippopolis, June 14, 1877.

Sir,

I regret to have to report that the tranquillity of this district has latterly been disturbed by various robberies and acts of petty oppression in the villages, committed by Turks on Bulgarians.

In the neighbourhood of Avrat-Alan and Otleu-keui théfts of cattle and highway robberies are again becoming common, the chief delinquents being Circassians and deserters from the Redif regiments stationed beyond the Balkans.

In the village of Dumanly a Bulgarian peasant was about a fortnight ago robbed in his house, by twelve armed and disguised men, of some 700*l.* Turkish in cash, besides valuables. From the destroyed village of Radilovo a flock of 250 goats was about the same time seized by four Pomak outlaws. In the former case three Turks of Dumanly have been arrested and brought to town, one of whom was recognized by the wife of the plundered peasant. As regards the stolen goats, a force of zaptiehs has been sent after the robbers, and they have already succeeded in recapturing over 100 head, but the robbers themselves have hitherto eluded pursuit.

I have, &c.,
(Signed) F. R. J. CALVERT.

Consul Blunt to the Earl of Derby.—(*Received June* 30.)

Adrianople, June 19, 1877.

My Lord,

I have the honour to forward to your Lordship the inclosed copies of despatches, which have passed through this Consulate, relative to the non-payment of the stipends promised by the Porte to the priests of the destroyed villages in the sandjak of Philippopolis.

I have, &c.,
(Signed) J. E. BLUNT.

Inclosure.

Acting-Vice-Consul Calvert to Consul Blunt.

Philippopolis, May 22, 1877.

(Extract.)

In connection with the subject of Government relief, I regret to say that the monthly stipend which the Porte announced its intention of bestowing on the priests of the destroyed villages, has not been paid. The failure to carry out this intention is to be the more lamented, inasmuch as it bears out the anticipations of those whom past experience has rendered incredulous as regards Turkish promises.

Inclosure 2.

Consul Blunt to Mr. Layard.

Adrianople, May 30, 1877.

Sir,

With reference to Mr. Acting-Vice-Consul Calvert's despatch to your Excellency, of the 22nd instant, a copy of which Mr. Calvert has also addressed to me, I have the honour to state that I mentioned to the Vali of Adrianople the reported non-payment of the stipends promised by the Porte to the priests of the destroyed villages in the sandjak of Philippopolis.

His Excellency informed me in reply, that the Commission

of Relief, instituted by the Porte and presided over by Abro Effendi, is alone competent to deal with the matter in question, the provincial authorities having no control over the proceedings of that Commission.

I would respectfully submit to your Excellency that it therefore appears desirable that the attention of the Porte should be called to this point, in order that the Imperial Commission be instructed to allot part of the funds placed at its disposal to the redemption of the promise made by the Government.

I have, &c.,

(Signed) J. E. BLUNT.

Inclosure 3.

Consul Blunt to Acting-Vice-Consul Calvert.

Adrianople, June 10, 1877.

SIR,

HAVING mentioned to the Vali the non-payment of the stipend promised by the Porte to the priests of the destroyed villages, as reported in your despatch of the 22nd ultimo, his Excellency informed me in reply that the Commission of Relief, instituted by the Porte and presided over by Abro Effendi, was alone competent to deal with that matter, the provincial authorities having no control over the proceedings of the Imperial Commission.

I reported accordingly to Her Majesty's ambassador, and have received from his Excellency the following telegram, dated yesterday:—

"The Minister of the Interior has telegraphed to the Vali inquiring why the Commission has not paid the stipends promised by the Porte to the clergy."

I have to instruct you to report to me, for Mr. Layard's information, what action has now been taken in the matter.

You will at the same time ascertain and inform me whether it be true, as has been stated to Ali Pasha, that the character of some of the priests in question renders them in certain cases unworthy of relief; and that whereas the Commission desires

to pay the money direct to those whom it is intended to relieve, the Bulgarian Archbishop requires it to be made over to himself for distribution.

I have, &c.,
(Signed) J. E. BLUNT.

Inclosure 4.

Acting-Vice-Consul Calvert to Consul Blunt.

Philippopolis, June 14, 1877.

SIR,

WITH reference to your despatch of the 10th instant, I have the honour to inform you that I have conferred severally with the President of the Imperial Commission, the mutessarif, and the Bulgarian Suffragan Bishop of Philippopolis, on the subject of the stipends promised to the clergy of the destroyed villages.

Their Excellencies Abro Effendi and the mutessarif state, as the reason for the non-payment of these stipends, that the Bulgarian Bishop was requested by the Commission to draw up a list of priests deserving assistance, and notify to them the intention of bestowing temporary pensions upon them, in order that they might apply for the money to the local treasury; but that his Eminence, in the first place, presented a list in which were the names of priests who, but for the amnesty, would have been executed, and one of whom was still in prison; and, secondly, demanded that the whole amount of the stipends should be made over to him for distribution.

The Bulgarian Bishop, on the other hand, affirmed to me that the Turkish authorities had taken exception to his list without pointing out the individual names to which they objected, although he requested them to state those names; and that he merely suggested, as a mode of payment more convenient to the recipients, that the money should be distributed by himself.

The mutessarif positively assures me that the names of the objectionable priests—about five or six out of forty—were indicated by him to the Bishop; but that the latter neither modified his list

nor sent to the treasury the priests approved of by the Government.

His Excellency promises that whenever the priests entitled to relief present themselves at the konak their stipends will be paid, including the arrears accumulated since the issue of the order granting those stipends.

To put an end to all misunderstanding with the Bishop, I proposed to the mutessarif that he should communicate to his Eminence the names unacceptable to the Government. He declined to do this, but promised to communicate the names to me.

As regards the forty Mussulman village imams who were to have participated in this charity, and who have also remained unpaid, the mutessarif informed me that they had never applied for their money. The truth appears to be that they were never informed that relief was available to them on application.

I have, &c.,
(Signed) F. R. J. CALVERT.

EXPLANATION OF TURKISH WORDS IN THE PRECEDING PAGES.

بدل *Bèdel* is an Arabic word used in Turkish; literally means exchange, or anything set in lieu of another. It is used by itself, or joined to the word *Ásskérìyyé*, and means "a substitute given for a person drawn by ballot for the army," or money given by Christians in substitute for exempting themselves from military service.

تمنا *Temènnà* means entreating for some favour; hence it is used also to denote a voluntary contribution, or, as it was called, an honorary tax.

املاکیت *Èmlâkiyyet* is an Arabic word used in Turkish; and means property tax, and sometimes they say "*Èmlâk-wèrghyàsy*" also.

قیمت املاك *Kîmet-Emlâk*; both are Arabic words used in Turkish, and mean the value of property or property-tax.

گل تکنه‌سي *Ghyul-tèknâsy*. Basin of Roses, in the Kasenlyk district. I find on the authority of the leading merchant in London who deals in it, that the attar in the Sandjak of Philippopolis sometimes produces 600,000 miskâl. This year it has produced only 150,000 miskâl. The word attar, or otto, is pronounced in Turkish *itr*, and means perfume.

بيورڭ *Bùyurung.* "I beg you;" "Do me the favour.

خوشاب *Khosh-ab.* Sweet water, made by boiling raisins.

پارەلرى برە با گوجە اول *Paralari bré! be-gouge ol! Para,* money in singular; *lar,* the sign of plural; *i,* the sign of the accusative case; *bré,* compellation, insulting and threatening; *bè,* without; *gouge,* difficulty; *ol,* be.

پارە برە قوماجى گاور *Paralari bré! comatjie gaour olân! Para,* money in singular; *bré,* sirrah, fellow! *comatjie,* insurgent; *gaour,* infidel; *olân,* a corruption of "*oghlan,*" "puer" or "servus," always used by a master when he addresses his slave or servant.

يق ترسلرى *Yik tarasslary,* ruin or destroy. *Tarasslary,* an opprobrious term, "pimp." The text of the order for the Bulgarian outrages, usually attributed in Bulgaria, and by M. Gallenga in his recent work, to Midhat Pasha.

شيشه اور *Shishah aor!* "Put on the spit, roast like kèbâbs." Said by Achmet Aga, in ordering the impalement and roasting of Trandafily.

Philip had engaged the Triballi unsuccessfully four years before Alexander's conquest of them. (See Chap. 1.)

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